

JOANNIS AMOS COMENII

JANUA LINGUARUM CUM

VERSIONE ANGLICANA;

Novissimè ab ipso Authore Recognita, Aucta,
Emendata, & cum æneis Typis illustrata.

JANUA LINGUARUM

Translated into *English*, and Printed according to
J. A. Comenius his last Edition, delivered with
his own Hand.

So much altered, augmented, and amended, that
it may be accounted as a new Work:

Illustrated and adorned with

COPPER PRINTS.



Douce
CC. 231.

L O N D O N.

Printed by John Redmayne, M D C L X X.

JOHANNIS AMOS COMENII

IANA LINGUARUM

CUM

VERSIONE ANGLICANA

Novissime ab ipso Authore Recognita, Aucta,
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C O P Y E R P R I N T S



L O X D O N

Printed by J. W. Stanger, in Great Britain.



The Printer to the Reader.

Reader,



Is Janua Linguarum

I am now putting into thy hands; a Book whose design hath sufficiently approved it self to the world,

that it needs not my commendation, nor is it proper for me, perhaps, that look so like a Party, to give in my testimony. I know the Proverb, *Laudat venales qui vult extrudere Merces*, and shall ward my self against it with that other, as vulgar and as pat to this occasion, *Vino vendibili*, &c. I do not set my self at this Gate then to invade Customs, nor do I mean this Preface for a Bush. All that I have to tell thee is; that as there

have been several Editions, so this has had
Comenius his own last hand; which
I have his Hand to testifie, at the begin-
ning of my Janua Trilinguis. In
short, This is the very same with That,
bating only the Greek; and both Text and
Translation as different from that which
Mr. Du-G. put forth, as Eggs and
Apples. For besides that Learned Man
had, for some reasons of his own, chopt and
chang'd much of the Latin, almost in eve-
ry Period, at least as to the Order of the
words; the English here is quite a new
thing to His; which Thou wilt easily find
by comparing. This I thought fit to acquaint
Thee with, to take off a possible prejudice;
and to assure Thee, that it has been and
shall be the practice of my Press, to do my
Authors and their Readers all the
Right I can. Farewell.

J. REDMAYNE,

JANUÆ LL

TABULA SYNOPTICA

Introitum, h. e. ad transcendendam Rerum Nomenclaturam invitatio-
nem. Cap. I.

Janua LL. habet suum	Trans- itum, per Res & Acti- ones.	Naturæ: ubi spectatur Rerum naturalium	primus Ordo, in Elementis.		II.			
			imperfectius per solam con- cretionem, seu	constantem, in Astris.	III.			
				fluxam in Meteoris	igneis,	IV.		
					acreis,	V.		
					aquicis,	VI.		
				media confus. in variis Ter- re speciebus,		VII.		
			perfectius, per Generationem	intra Terra visce- ra, Mineralium,	Succorum.	VIII.		
					Metallozum,	IX.		
					Lapidum,	X.		
				in Terra superficie	in genere, & radium		XI.	
				Vegetabi- lium.	in spe- cie	Herbarum,	XII.	
						Fruticum,	XIII.	
						Arborum,	XIV.	
				extra Ter- ram libere se moven- sium Ani- malium	in genere		XV.	
						Volatiliū,	XVI.	
				in spe- cie		Natalitiū,	XVII.	
			Perfectissime (Vide A.)					
			Gref- silium		Manſue- torum,			
					XVIII.			
					Ferarū,	XIX.		
Exitum (Vide H.)		Hominis (Vide C.) Dei (Vide G.)						

(A.) perfectissimē, per divinisationem, in HOMINE, ejus	Partes	Nativitas, Vita cursus, Obitus,	XXI.
		Corpus ejusque fabrica	XXI.
		exterior, Membra,	XXII.
		interior, Officē,	XXIII.
		Partes, Carnē,	XXIV.
		Humerosq;	XXV.
		Spiritus, ubi de facultate	XXVI.
		Naturali,	XXVII.
		Vitali,	XXVIII.
		Animali,	XXIX.
		Anima, seu Mens,	XXX.
		externi,	XXXI.
(B.) Aberrationes, seu Monstra,		Accidentia praternaturalia, Morbi	XXXII.
		interni,	XXXIII.

(C.) Hominis actiones, considerantur in humanā industria	Res ingeniose tractandi (Philosophia) Artes nimirum	1. Rudiores, Rusticanae, naturam in vegetatione juveniles,	Horticultura,	XXXII.
			Agricultura,	XXXIII.
			Pecuaria,	XXXIV.
		2. Subtiliores, Mechanicae, Naturae opera transformantes in usus Vitae	Frumentaceum,	XXXV.
			Carnium,	XXXVI.
			Potulentum,	XXXVII.
			Amictum,	XXXVIII.
			Habitacula,	XXXIX.
		3. Subtilissima, Liberales (Vide D.)	Utensilia domestica	XL.
			Argillacea,	XLI.
			Metallica,	XLII.
			Lignea & lineae,	XLIII.
		Instrumenta viatoria	Pedestria,	XLIV.
			Vehicularia,	XLV.
		Machinas tractatorias	Navigatoria.	XLVI.
				XLVII.

Homines dextre regendi (Politia) (Vide E.)

Deum, devote colendi (Religio) (Vide F.)

D. Sub

D. Subtilissima, humanum animam excolentes, Libri, & Bibliothecae, cum artibus eo spectantibus, Scholae,		XLVIII.
I. Philosophia,		XLIX.
in quorum suprema, Academia; docentur Facultates quatuor.	Sapere, per noti- tiam	I.
		LI.
		LII.
	Cognatio- num	LIII.
		LIV.
		LV.
		LVI.
		LVII.
	Agere, h. e. per Virtutem vivere;	LVIII.
		LIX.
Cujus cultura mediocris, sunt	directrix, erga	LX.
		LXI.
		LXII.
	seip- sum	LXIII.
		LXIV.
	proxi- mum	LXV.
		LXVI.
		LXVII.
	DEVM, Pietas, fastigiata, Constantia, propria, Grammatica & Lexica.	LXVIII.
		LXIX.
Lo- qui	LXX.	
	LXXI.	
	LXXII.	
	LXXIII.	
II. Medicina,		LXXIV.
III. Jurisprudentia,		LXXV.
IV. Theologia,		LXXVI.
(Conversatio erudita,		LXXVII.

(2) *Præmissa de rebus & Politia in se habent*

*minore,
Dome-
stica; co-
jus*

sedes, Domus,

membra { *Conjuges,
Parentes & Liberi,
Heri & Servi,*

*accidens notabile, Mutatio
Familia;*

sedes, Urbs,

membra, Cives,

LXXVIII.

LXXIX.

LXXX.

LXXXI.

LXXXII.

LXXXIII.

LXXXIV.

*maior,
Urbica;
cujus con-
sideran-
tur*

*negotia
quadam,
singulria,
quantum
ad procu-
randam*

Rerum sufficientiam, Mercatura,

LXXXV.

Valesudinem, Medicina,

Pharmacopæa,

Chirurgia,

Judicia,

LXXXVI.

LXXXVII.

*Recrea-
tionis*

Convivales,

LXXXVIII.

Ludicæ,

LXXXIX.

*Ritus Sepul-
chrales.*

XC.

sedes, Regio,

membra, Princeps cum Ordinibus,

factio insignis, Bellum,

XCI.

XCII.

XCIII.

*maxima, Prin-
cipalis; cujus*

(formata divinitus, in hominis cujusque corde;

XCIV.

deformat in Gentilismo, per varios,

XCV.

reformata in Iudaismo, per Moysen,

XCVI.

conformata primævis, archetypæ per Christum

XCVII.

transformata denique ad confusionem, per Maho-

XCVIII.

medem,

*F. Deum deo-
colendi, Reli-
gio,*

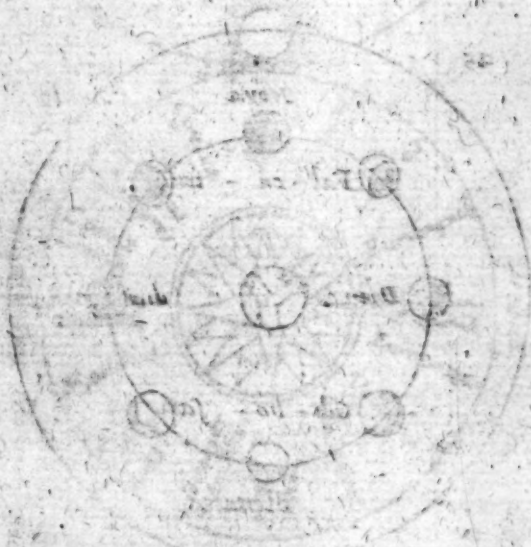
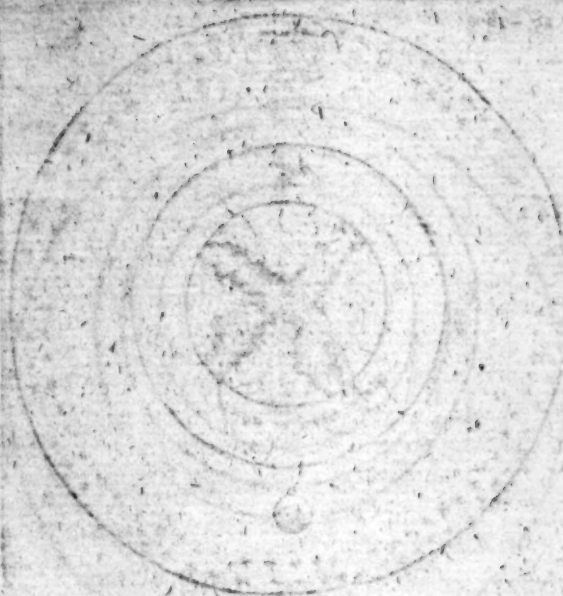
(G) Dei, ubi de Providentia, ejusque administris Angelis,

XCIX.

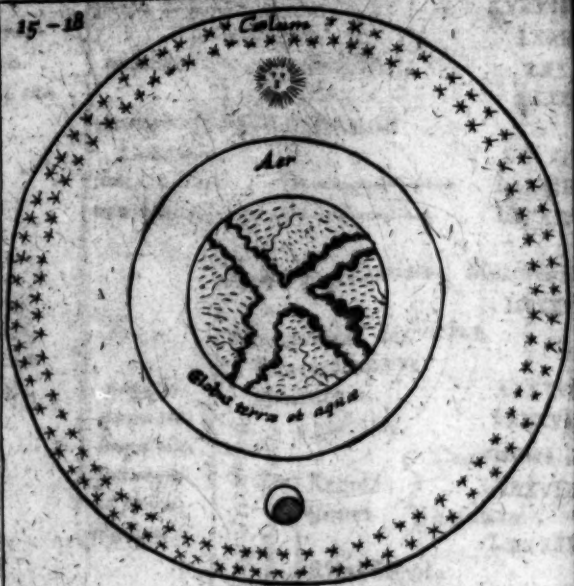
(H) Exitum, ostendensem horum omnium usum,

C.

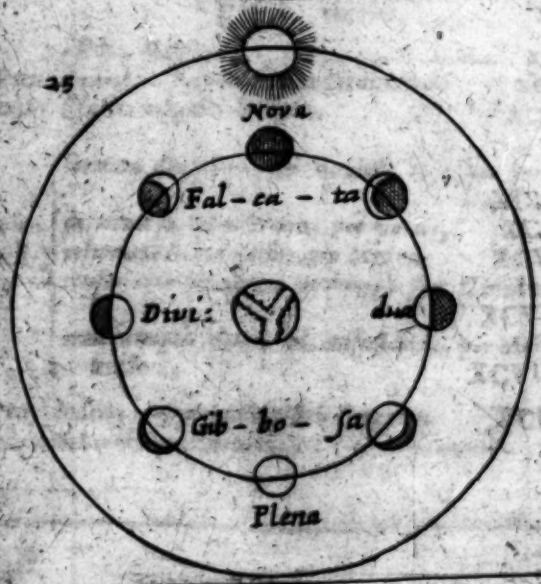
*Letor, Si quid Comenio faves, Grammaticam illius Elegantem,
qua brevi sub prælo erit, ab Officinâ meâ expecta;*

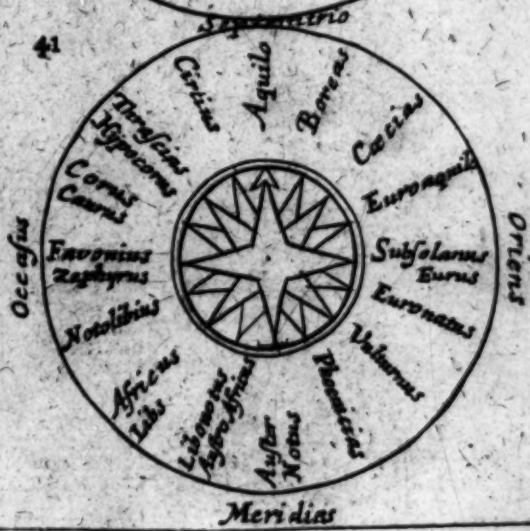
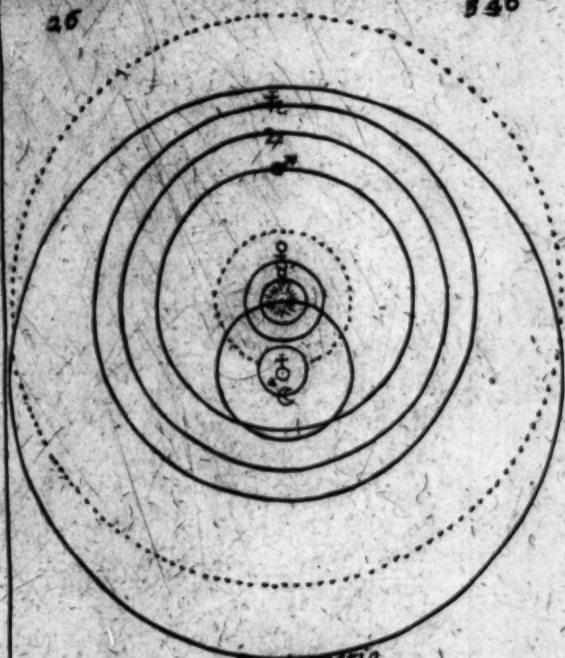


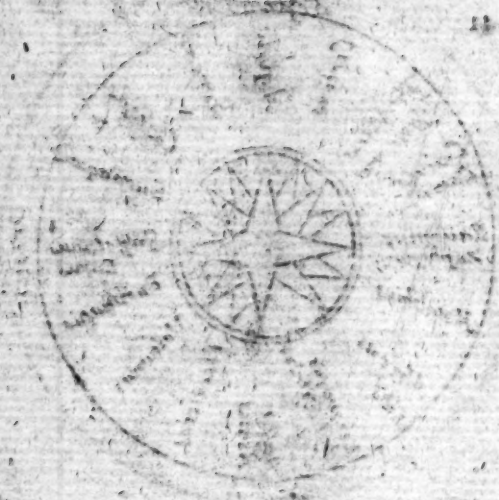
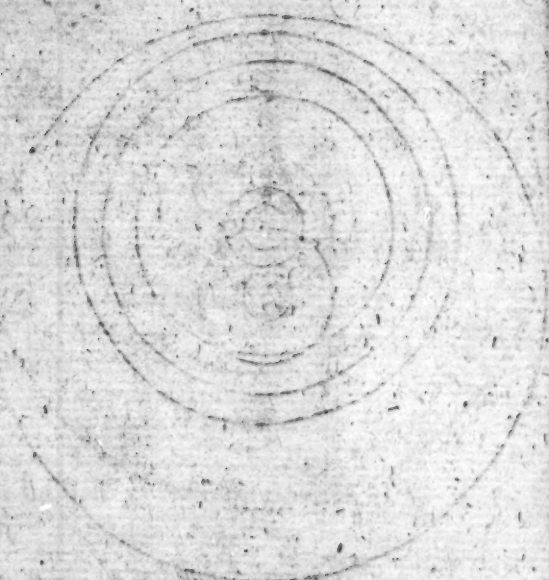
15-18



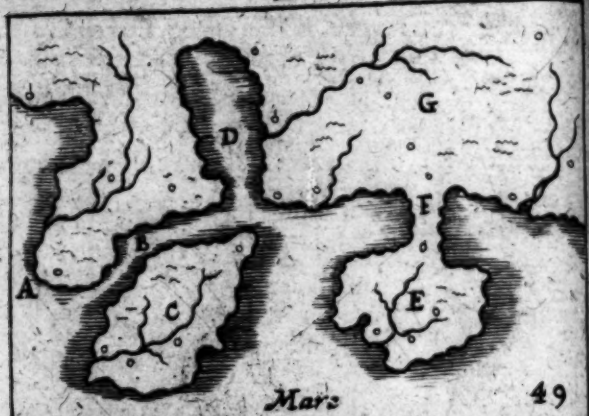
25



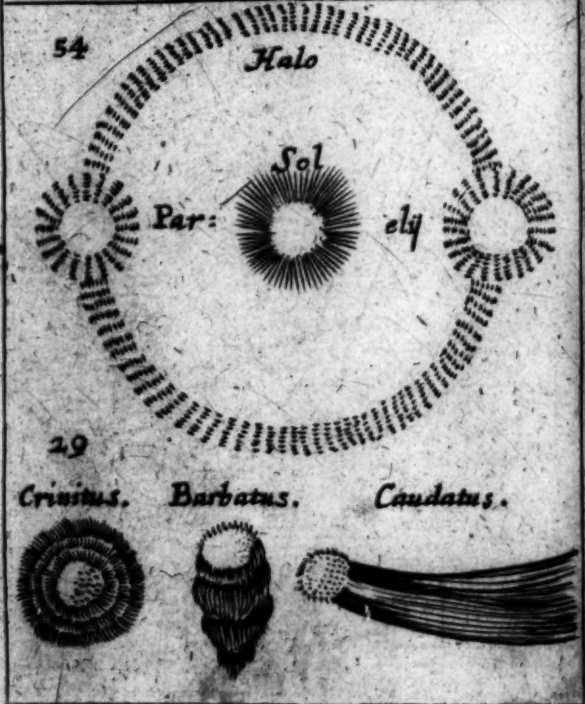








A. Promontorium . B. Fretum . C. Insula . D. Sinus .
E. Peninsula . F. Isthmus . G. Continens .



Libella. Perpendiculum. Circinus.

527

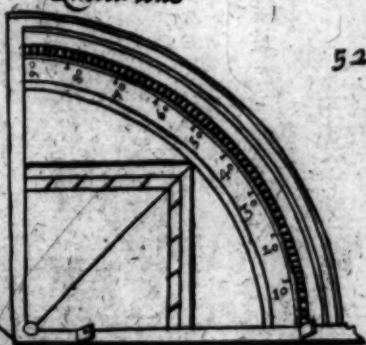


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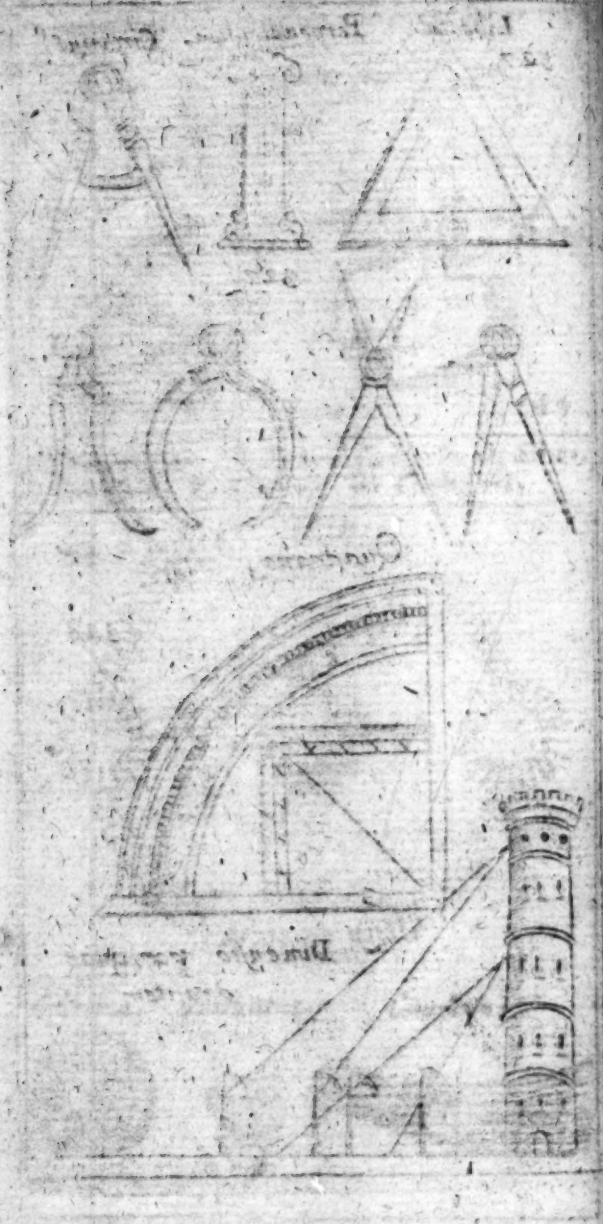
Quadrans

528



*Dimensio per qua:
drantem*





200-211

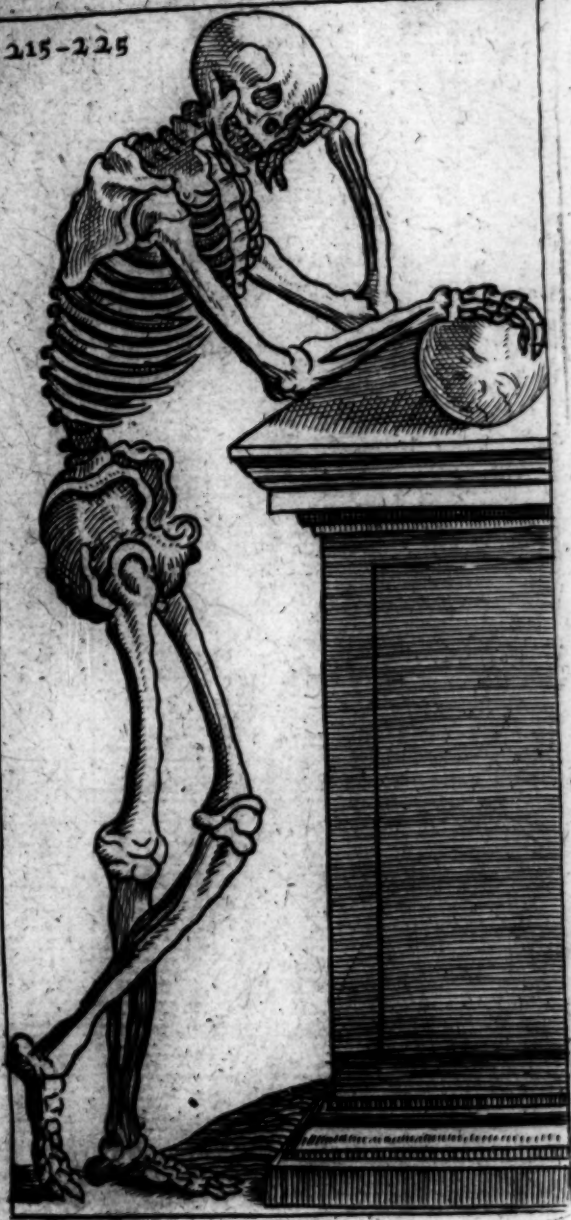


5

215 - 225



215-225







226

7









10. The following is a list of the names of the persons who have been appointed to the various committees of the Board of Directors of the City of New York, for the year 1900:

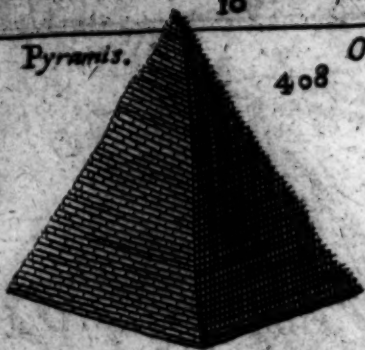
228 - 230



1 Cor. 2 Pulmonas. 3 Peritonium. 4 Ventriculus.
 5 Jecur. 6 Vesicula fellea. 7 Lien. 8 Renes.
 9 Vesica. 10 Intestina. 11 Diaphragma.

10

Pyramis.



408

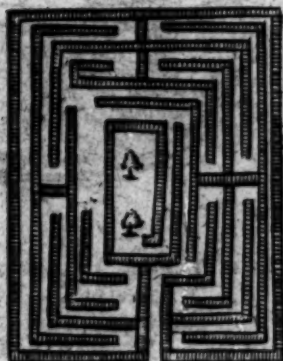
Obeliscus.



Colossus.



Labyrinthus.



Archimedeae cochleae. 462



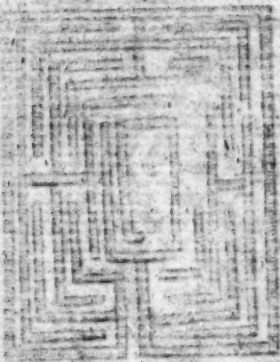
Liber Columnatus.



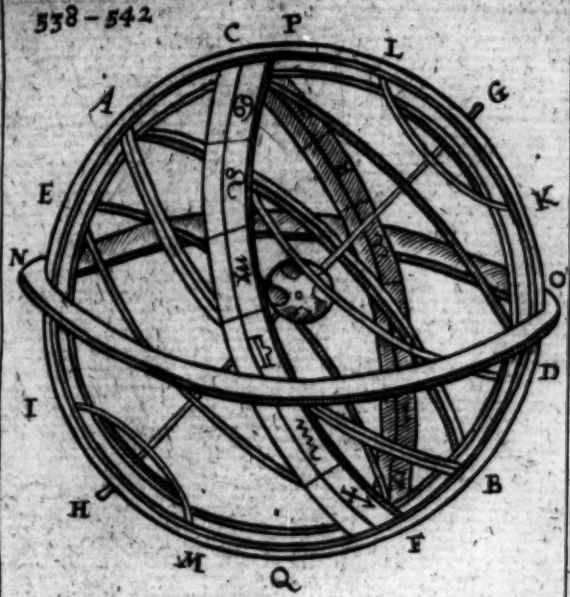
495

Liber Linguae.

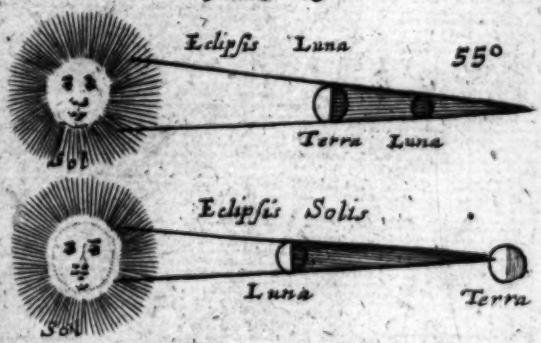




538-542



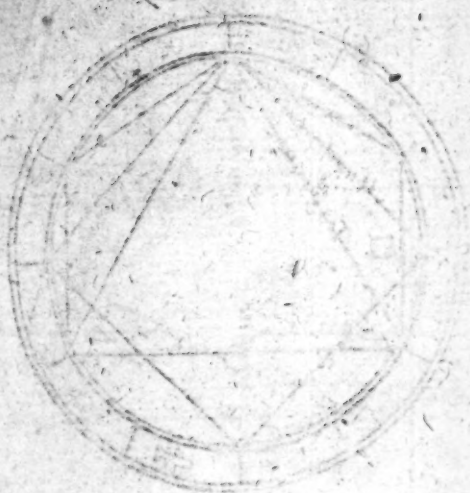
Aequator. AB. Tropicus Canceri CD. Tropi-
cus Capricorni EF. Zodiacus CF. Axis
mundi GH. Polus septentrionalis. G
Polus meridionalis H. Poli Zodiaci IK
Circelli polares KL et IM. Horizon
NO. Meridianus GAHB. Zenith P.
Nadir Q





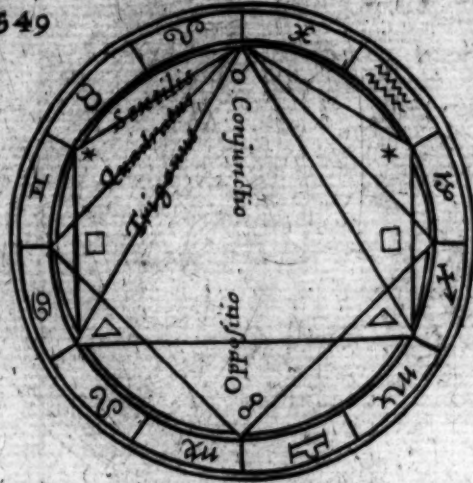
Handwritten text, likely a list of names or titles, possibly related to the sphere above. The text is faint and difficult to read, but appears to be organized in a list-like format.





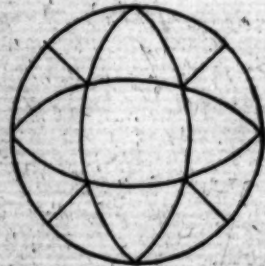
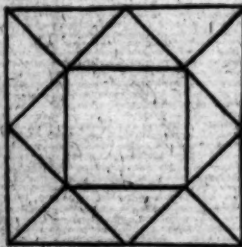
Schema adspexitum

549



598

Schema Coeli



Statera

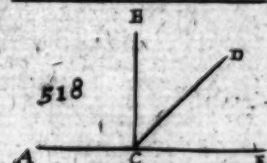
534



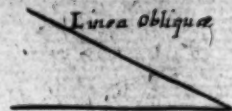
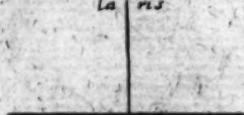
Balanx

533

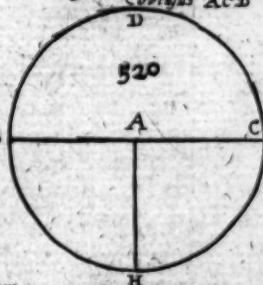
517

Linea recta*Linea curva**Linea spiralis**Linea parallela*

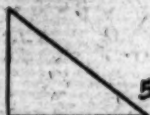
518

Linea obliqua*Linea perpendicularis*

Angulus $\left\{ \begin{array}{l} rectus ACB \\ acutus BCD \\ obtusus ACD \end{array} \right.$



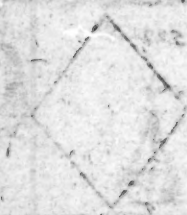
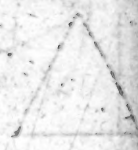
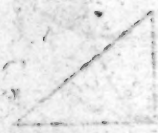
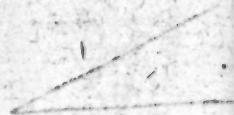
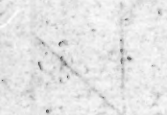
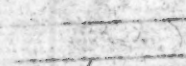
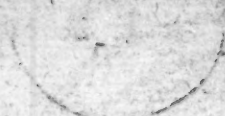
520

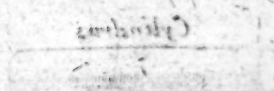
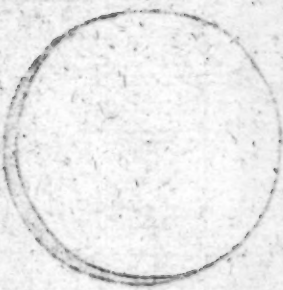
*B D C H. Circumferentia**A. Centrum**AH Vel AC. Radius**BAC. Diameter**Triangulum acutangulum**Triangulum rectangulum*

521

Triangulum obtusangulum*Quadratum**Oblongum**Rhombus*

522

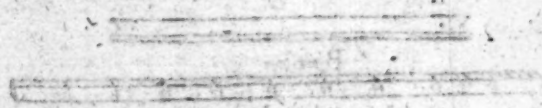




Cylindrus



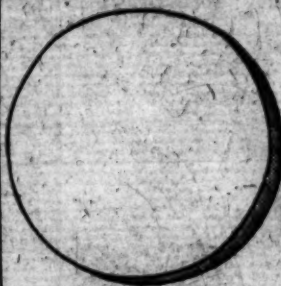
Cubus



Orbis

523

Globus



Cylindrus



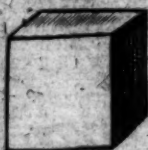
Corpus orbiculatum



Corpus ovale



Cubus



Conus



Turbo



Tribulus

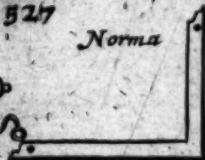


Amussis

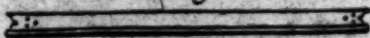


527

Norma

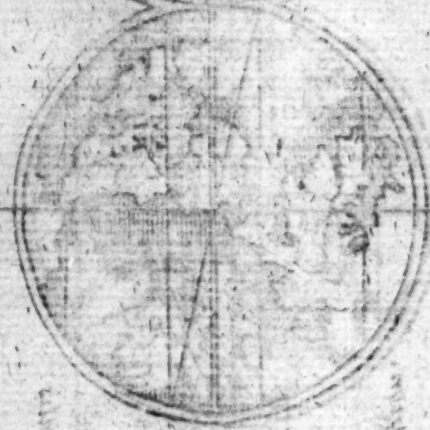


Regula



Pertica





Chlorophyll

卷之六

Quinto de Mayo

1870

1911

20. 1869

三

Globus Terrestris.

553



Zona frigida septentrionalis.

Zona temperata
septentrionalis

Tropicus Cancri

Zona torrida

Tropicus Capricorni

Zona temperata
australis

Zona frigida australis

Globus Caelstis.

344-345

Arcticus.

mundi

Polus

Antarcticus

mundi

Polus

Circ. Polar Arct.

Tropicus Canceri.

Æ. quator

Tropic. Capricorni.

Circ. Polar Antarct.





JANUA LINGUÆ LATINÆ.

CAP. I.

INTROITUS.

1. **L**ector amice, salve.

2. Si rogas, quid sit
esse *Eruditum*? Respondeo,
posse *Differentias Rerum*, & posse
signare *Rem* quamque *propria*
appellatione sua.

3. Nihilne præterea? Nihil
addo: Is posuit fundamentum
Eruditionis totius, qui perdi-
dit *Nomenclaturam Rerum*.

4. Nam, *Vocabula* sunt no-
ta *Rerum*: *Verbis* rectè per-
ceptis, *Res* percipiuntur: Et
utrumque discitur melius jun-
ctim, quàm separatim.

5. At id est forsitan difficile?
Facillimum, si eatur ordine
concinno, quò *res digestæ* sunt
in se ipsis, lubentiaque adsit
& attentio sedula.

6. Aude me sequi! Tradu-

THE ENTRANCE.

1. **G**od save you friendly Reader.

2. If you demand, what
it is to be a good Scholar? I an-
swer, To know the Differences of
Things, and to be able to mark
out each Thing by its own pro-
per term.

3. Is there nothing else? Nothing
sure: He hath laid the ground of all
Scholarship, who hath thoroughly
learnt the right naming of Things.

4. For, words are the notes
[marks] of things: words being
(then) understood aright, Things
are understood: and both are better
learnt together, than asunder.

5. But that peradventure is hard?
Very easie, if we go in this handsome
order, whereby things are in them-
selves ranked, and there be a willing
mind, and a close attendance.

6. Dare but to follow me! I

A

can



1871

1877

ਅੰਗ ੭

1870

Hand - 105 - 100

I. **I**
esse
Nob
signa
appel

3
ad O
Eruc
dic

4
tz R
sept
utru
crim

Faci
conc
in se
& ar



JANUA LINGUÆ LATINÆ.

CAP. I.

INTROITVS.

1. **L**ECTOR amice, salve.

2. Si rogas, quid sit esse Eruditum? Respondeo, Nosse Differentias Rerum, & posse signare Rem quamque propriâ appellatione sua.

3. Nihilne præterea? Nihil adhuc: Is posuit fundamentum Eruditionis totius, qui perdidit Nomenclaturam Rerum.

4. Nam, Vocabula sunt notæ Rerum: Verbis rectè perceptis, Res percipiuntur: Et utrumque discitur melius junctim, quàm separatim.

5. At id est forsitan difficile? Facillimum, si eatur ordine concinno, quò res digestæ sunt in se ipsis, lubentiaque adsit, & attentio sedula.

6. Auds me sequi? Tradu-

THE ENTRANCE.

1. **G**OD save you, friendly Reader.

2. If you demand, what it is to be a good Scholar? I answer, To know the Differences of Things, and to be able to mark out each Thing by its own proper term.

3. Is there nothing else? Nothing sure: He hath laid the ground of all Scholarship, who hath thoroughly learnt the right naming of Things.

4. For, words are the notes [marks] of things: words being (then) understood aright, Things are understood: and both are better learnt together, than asunder.

5. But that peradventure is hard? Very easie, if we go in this handsome order, whereby things are in themselves ranked, and there be a willing mind, and a close attendance.

6. Dare but to follow me! I

A

can

J A N U A

cam te per omnia; ostendam-
que tibi Res singulas, ibi, ubi
sunt: & appellabo sic, quo-
modo appellandæ sunt.

7. Quicquid conspexeri-
mus, (inquam) nominabo tibi,
& describam primò rem totam,
ut scias quid sit; tùm partes
ejus, ut intelligas quid habeat;
demum differentias illius; ut
tibi notescat, quot modis ali-
quid sit, faciat, deficiat: &
quomodo id Latine sit efferen-
dum propriè.

8. Eia! prodeamus sub
diu; ibi contemplaberis,
quicquid Deus ab initio pro-
duxit, & adhuc operatur per
naturam.

9. Post adibimus *Villas, Opi-
ficinas, Scholas*; ubi conspicias,
quomodo homines, tùm accom-
modent divina illa opera usibus
suis, tùm erudiant seipsos in
Artibus, Moribus, Linguis.

10. Dehinc intrabimus *Do-
mos, Curias, Principumque Au-
las*: ad spectandum, qualiter
gerantur communitates.

11. Tandem visitabimus *Tem-
pla*; ubi observabis, quam di-
versè mortales quærant vene-
rari Creatorem suum, illique
uniri spiritualiter, & quomo-
do rursus ille moderetur om-
nia per omnipotentiam suam,

will guide you through all: and will
shew you the several Things there,
where they are: and will term them
so as they are to be termed.

7. Whatsoever we shall see [be-
hold] I will (I say) name it to you,
and set down first the thing in whole,
that you may know what 'tis; then
its parts, that you may understand
what it hath [in it]; lastly, the dif-
ferences of it: that you may be ac-
quainted in what several manners a-
ny thing is, acts, or fails; and how it
is properly to be expressed in Latin.

8. Come on! let us go out a-
broad; there you shall survey what-
soever God hath from the beginning
produced, and doth still work by
nature.

9. After we will go to *Villa-
ges, Shops, Schools*; where you
shall take notice, after what manner
men as well fit those works of God
to their own uses, as breed up them-
selves in Arts [trades,] Manners,
[behaviour,] Languages.

10. Thence we will enter Houses,
Courts, and Princes Halls: to
view how communities [corpora-
tions] are manag'd.

11. At length we will visit the
Temples: where you shall observe,
how variously mortal men seek to
worship their Creatour, and to be
spiritually united to him, and how
again he over-rules all things by his
Almighty power;

LINGUÆ LATINÆ.

12. Ita nobis cuncta veni-
ent in conspectum, quæ usquam
sunt vel fiunt, tibi que inno-
tescent (rationabili inspecta-
tione Rerum, ac nomencla-
tione) *Res ipsæ Naturales, Arti-
ficiales, Morales, Divine, totâque
Latinitas pura.*

13. Pavescisne, quod habe-
mus transire tam multa? Con-
fide! dum ibimus rectâ, & con-
tinuè, poterimus pertransire
citò: neque tædebit te deambu-
lationis tam jucundæ, ubi sem-
per nova spectacula obvenient.

14. Ora Deum, ut fortunet
institutum! & si voles subsequi
me alacriter, spera profectum
bonum, ultra quam pro-
mitto.

12. *Thus all things shall come
into our view, which either be or are
made [or done] in any place, and
you shall grow acquainted (by a rea-
sonable over-looking of Things, and
naming [of them]) with Things
themselves Natural, Artificial,
Moral, Divine, and with the
whole pure Latin-tongue.*

13. *Are you dismay'd, that we
have so many things to pass over?
Take heart! whilst we keep on
straight forward, we may quickly
get over: neither will you be weary
of so pleasant a walk, where new
sights will accost you all the way.*

14. *Pray to God, that he may
prosper our intent! and, if you will,
but cheerfully attend me, hope for a
good improvement, beyond what I
promise.*

CAP. II.

Prima forma Mundi, Elementa.

The first form of the World,
the Elements.

15. En sumus sub dio! Cir-
cumspice jam! Quicquid vi-
des, sursum & deorsum, pror-
sum, retrorsum, dextrorsum &
sinistrorsum, *Mundus est.*

16. Fornix ille spatiosus,
expansus supra nos rotundè,
vocatür *Cælum.*

17. Pavimentum autem hoc
suppositum pedibus nostris, &

15. *Behold [see] we are i'th
open air! Look about now! what-
soever you see, upward and down-
ward, forward and backward, on
your right-hand, and on your left, is
the World.*

16. *That wide arch, spread all
round over us, is call'd Heaven.*

17. *But this Pavement here laid
under our feet, and moord on this*

circumfluum hinc inde *Aquis*; side and that with Waters, is the
est Terra; Earth.

18. Danique, spatium istud pellucidum, quod ambit nos undique, & interfacet equaliter foris ac pavimento, dicitur. *Vide Tab. I.* 18. Lastly, that clear space, which on every side environs [surrounds] us, and lies equally betwixt the vault and the pavement, is term'd the Air.

19. Hæc Elementa quatuor, producta mox in Creatione, ex informi & tenebroso Chao, sunt discretæ in regiones, reliquæ creaturæ possent habitare in illis, utriusque ex illis, & cum intereunt, resolvuntur in illa, & rursum in illa, & rursum in illa. 19. These four Elements, being immediately produc'd in the Creation, out of the misshapen and dark Chaos were sever'd into regions [quarters] for that cause, that the rest of the creatures might dwell in them, and be nourished by them; and when they perish, be again resolv'd [turn'd] into them.

20. Omnia loca sunt plena Elementis, & quæ coherentia & corrupta, cum perpetuo ad invicem tritu, ac mistione: unde provenit corruptio rerum, & nova generatio aliarum. 20. All places are full of the Elements, and that by an uninterrupted coherence, with a continual rubbing against, and mingling with one another: from whence proceeds the corruption [spoiling] of things, and the new generation [begetting] of others.

C A P. III.

Teher cum Astris. The Sky with the Stars.

21. Suscipe æthera! Ecce ibi sidera, illuminantia tenebras radiis suis lucidis, & exaltant facientia ardore suo, colligunt quantæque Elementa, & dismettentia nobis tempora perenni suo cursu (quem habent a sua flammante vi.) 21. Look up to the sky! see, there are the stars that enlighten the darkness with their bright rays, and with their burning-heat overheat & melt the Elements; and measure out to us the times [and seasons] by their annual [constant] course (which they have from their own flaming force.)

22. Sol est fulgentissimus. 22. The Sun is the most glittering

integ

inter illa, origo nostræ lucis : *ing amongst them, the original of*
 facit nobis præsentia sua *Diem*, *our light ; by his presence he causeth*
 absentia *Noctem* : post ejus oc- *Day, by his absence Night ; after his*
 casum, mox vesperscit, ante *setting, it presently grows late ; before*
 ejus exortum venit *Aurora*, *his rising the Morning approacheth,*
 moxque diescit. Cum luceſcit, *and presently it dawneth [dawneth*
 vocamus *diluculum* ; cum no- *day.] when it grows light we call*
 ſceſcit, *crepusculum*. *it break of day ; when night comes*
on, twy-light.

23. Idem Sol facit *Ver* an- *23. The Sun also causeth the*
 nali sua ad nos propinquario- *Spring by his yearly approaching unto*
 ne, *Autumnum* vero ; à nobis re- *us, and by his departure from us, the*
 cessione : & utrobique *Æqui-* *autumn [fall-of-leaf ;] and on both*
 noctium, vernum & autumnu- *sides, the vernal and autumnal Æqui-*
 le : cum fertur summus, Solsti- *nox ; when he is at the highest [he*
 tium, & *Aſtrem* atque *aſtum* ; *makes] the Solstice, and Summer,*
 brumam vero *camini*us est, or- *and hot weather ; but when he is at*
 diturque *Hyemem* & *gelua*. *lowest, he maketh the shortest day,*

24. A sole igitur exoritur *and beginneth Winter and froſt,*
 primario temporum dimensio : *24. From the Sun then, ariseth*
 quia circuitus ejus facit *Diem* : *principally the dimension [measu-*
 qui dividitur in viginti-qua- *ring] of times, because his circuit*
 tuor horas, hora in sexaginta *makes a Day : which is divided in-*
 minuta : septem dies dant heb- *to four and twenty hours, an hour*
 domadam, harum quatuor fa- *into sixty minutes : seven daies*
 ciunt *menſem* ; duodecim men- *make a week, four of these make a*
 ses constituunt *annum*, centum *moneth ; twelve moneths make up a*
 anni unum *seculum*. *year, a hundred years one age.*

25. Luna, vicaria absentis *25. The Moon, deputy of the ab-*
 Solis, splendet non suo, sed il- *sent Sun, shines not by her own, but*
 lius mutuatitio lumine : à quo *by his borrowed light ; whereby she*
 irradiata semper media sui par- *being enlightened alwaies in one half*
 te, non semper obvertit illu- *of her, doth not alwaies turn th t*
 minatam illam faciem nobis *enlightened face to us the inhabitants*
 habitatoribus terræ : ideo dum *of the earth : therefore whileſt ſhe*
 ab illo diragatur, paret nobis *gets aſide from him, ſhe appear to*

jam crescent, jam decrescens, us sometimes increasing [waxing;]
jam plena, jam gibbosa, jam di- sometimes decreasing [waning,] now
vidua, jam falcata, jam nulla at full, now hoisted [bumping,] now
facisque noctem jam illustrem, halved (at second quarter,) now
jam sublusit, jam illumem. hooked (at prime,) now nothing
Vide Tab. 1. (at change:) and she makes the night
 one while clear (light,) otherwise
 dusky, otherwise lightless
 [moonless.]

16. *Præter hæc duo lumi-* 16. Besides these two great lights,
naria, vis nocte serenâ tripli- goes in a clear [bright] night, stars
ces stellæ, primum erraticas of three sorts: first the five wan-
quæ se (Planetas vocitant,) dring ones (they call them Planets)
variantes motum, & distantia; varying motion and distance, as well
tam ab invicem, quam a no- from one another as from us; pale
bis, Saturnum pallidum, Jovem Saturn, bright Jupiter, Mars red
splendidum, Martem rutilantē, as fire, Mercury very glittering;
Mercurium valde radiantem; Ve- and beautiful Venus, which going
neremque venustam, quæ Solem before the Sun, and glittering in the
antecegens, & mane coruscans, morning (for nine months) is nam'd
(mensibus novem) cognomina- a morning-star: but following
tur Lucifer: Solem autem inse- the Sun, and shining in the evening
quens, & vesperi collucens (for as many months), the Even-
(rotidæ menses) vespugo. ing-star. *Vide Tab. 2.*

17. *Dehinc stellæ fixæ (hoc* 17. Afterward the fixed stars
est, immotas distantis inter (that is, unmoved in their distances
se) sparsas per totam ætheream among themselves) scattered through
sphæram, quas internoscas à the whole æthereal sphere, which you
planetis scintillatione, hæc may know from the Planets by their
namque scintillant, illi non sparkling: for these twinkle, they (the
item; præterquam quod etiam Planets): not so; besides that also a
de Venere & Mercurio tremulum quivering beam glanceth [flashes]
jubar emicat. out from Venus and Mercury.

18. *Sunt & exiles stellulæ,* 18. There are too some poor little
sine conspiciis inconspicuæ; stars, which cannot be seen without
quæ circa se spargunt splendo- perspective-glasses; which scatter

rem duntaxat : ut videre est in albedo illo Circo porrecto per medium stellarj cœli, quem vocant *viam lacteam*.

their brightness only about themselves: as it is to be seen in that whitish circle stretched through the midst of the starry heaven, which they call the milky-way.

29. *Stellæ tertii generis sunt extraordinariæ, rarissimè apparentes, crispæ aut barbæ, vel caudatæ; nuncupamus Cometas: qui fulgeantne fulgore proprio an alieno, incertum est. Vide Tab. 3.*

29. *The Stars of the third sort are extraordinary ones, very seldom appearing, having shaggy locks, or beards, or tails; we call them Comets: which whether they blaze with a lustre of their own, or borrowed, is uncertain.*

C A P. IV.

Ignis, cum Meteoris ignitis.

Fire, with fiery Meteors.

30. *Contuitus es ignes sidercos inextinguibiles: noster subllunaris alitur pinguitudine rerum; hac absumptâ, exstinguitur: fovet calore suo propinqua, urit ardore proxima.*

30. *You have beheld the starry fires not to be quenched: our sublunary fire is maintain'd by the fatness of things; this being spent, it flakcs [goes out]: it cherisheth those things that are near it by its warmth, it burneth those that are very near by its burning-heat.*

31. *Quicquid arct, id perfacilè ardescit, & mox gliscit, tum flammât, ac, si perflatur, flagrat: crematûmque redigitur in favillas & cineres. Quod autem humer, (multo autem magis quod mader) in ustione sumat, fumigat, crepitat, scintillas disiecit.*

31. *whatsoever is dry, is very easily set on fire, and straightway it glows [glimmers,] then inflames [is of a light fire,] and if it be blown, it blazeth, and being burnt up, it is turned into embers & ashes. But that which is moist, (and much more that which is wet) in the burning reaks, smoaks [smothers] crackles, throws about sparkles.*

32. *Perexigua scintillula incendit faciè, si in quicquam framentitium, vel supæum, vel*

32. *The least spark, if it light upon any thing made of straw or tow, or other thing apt to kindle,*

alias flammescere idoneum incidit: sed tu, ut incendium restringas, comprime flammam confestim, vel affunde aquam, vel disjice fomitem.

33. Flamma est ardens fumus: qui adhærens fumario, spissatiusque, dicitur fuligo, abradenda sæpius, nè ignescat.

34. Ignitum lignum vocabis torrem, extinctum titionem: hujus autem particulam carbonem: qui si etiamnum cander, pruna est.

35. Res torrefactæ æstu emittunt exhalationes siccas: quæ in aërem sublimatæ, ibique accensæ, excitant meteora ignea, subito disparentia: ut sunt (1) stellæ cadentes, (2) dracones volantes, (3) ignes fatui: (4) item fulgetra, (5) coruscationes, (6) chasmata.

36. Quando verò halitus isti per incensionem colliduntur inter se, ciëntque fulgura & tonitrua, cum terribili fragore, cum fulgurat, tonat, fulminat; ut, attoniti, expavescamus.

37. Evibrata inde flamma dicitur fulmen, quòd se momento dissipat, & quicquid eo igitur,

easily sets it on fire; but you, that you may quench a fire, keep in [smother] the flame, or forthwith pour some water on it, or scatter the fuel.

33. The flame is smook set on fire, which cleaving to the chimney, and being thickned, is call'd soot, which is often to be swept [sweep'd] off, lest it take fire.

34. Wood being a-fire call a fire-brand, being put out [quench'd] a dead-brand: but a little piece of this, a coal; which if it gloweth still, is a live-coal.

35. Things parched with heat do send forth dry exhalations [steams,] which being carried up into the air, and there kindled, do stir up fiery Meteors, presently disappearing; as are (1) falling stars, (2) flying dragons, (3) Jack in lanthorns, [Rowlands, will-a-wisps,] (4) also flashings, (5) lightnings, (6) chasms [gapings.]

36. But when these steams [damps] after they are set on fire, are dashed amongst themselves, and raise thunders and lightnings with a dreadful crack, then it flasheth, thundereth, lightneth; that, being astonish'd [thunder-struck] we are scar'd [frighted.]

37 The flame darted thence is call'd the thunder-bolt, which disperseth it self in a trice, and

le subito penetratur, discuti- whatsoever is stricken with it, it is
tur, concidit: quandoque & on a sudden pierced, dashed in
amburitur, vel penitus com- pieces, and falls down: and some-
buritur. times is blasted [singled,] or quite
burnt up.

C A P. V.

Aër, cum Ventis.

The Air, with the Winds.

38. Aër agitur perpetim; (quia expositus radiationi siderum) idque valde utiliter, ob vegetationem rerum: hinc ejus status & status sunt diversi.

38. The Air is still in motion; (because expos'd to the shining [influente] of the stars) and that very profitably, for the growth of things: from hence its postures and blasts are divers.

39. Si calefcit, tum rarefcit, & dilatat se extra se: quum frigeſcit, tum spiffeſcit, & contorquet se intra se: utrobique si quietus est, stat: si commotus, flat: nunc lenius, nunc vehementius.

39. If it waxeth hot, then it rarifies [grows thin] and enlargeth it self without it self: when it waxeth cold, then it thickens, and winds it self within it self: on both sides if it be quiet, it stands: if mov'd, it blows; sometimes more gently, other-times more vehemently.

40. Lenis aura spirans folliculat nos: impetuosa procellares quatit, procellit, prosterpit. Turbo circumagens se in gyrum turbat omnia, donec miteſcat & conquieſcat.

40. A mild gale breathing [puffing] cherisheth us; a boistrous storm shaketh, throweth down, and battereth things: the whirlwind turning it self round in a ring disturbs all things, till it grow calm and be still.

41. Cardinales venti cum ſuis medianis, reliquisque intercurrentibus, habent nomina ejusmodi. Vide Tab. 2.

41. The principal [quarter] winds with their ſide-winds, and the rest entercurring, have such like names.

42. Boreas & Eurus aſperant, adstringunt, gelant: Auſter & Favonius remolliunt, reſolvunt religant: Eteſia ſtant ſtatis tem-

42. The North wind and East wind do make rugged, bind, freeze: the South wind and West wind do soften, loosen, thaw: the Etesia (or poribus

poribus anni, alibi tamen aliter.

43. *Aer* explet etiam subterreas cavernas, cujus flamina ibi concitata, dum erumpere quærunt, tremefaciunt terram, undè *terramotus*: dum erumpunt cogunt eam desidere, undè *labes*, &c.

easterly blasts blow at some set times of the year, yet otherwhere otherwise.

43. The Air also fills the hollow places under-ground, the blasts whereof being there stirr'd up, whilst they seek to break out, they make the earth tremble, from whence are earthquakes: while they break forth, they make it sink down, from whence falls [breaches], &c.

CAP. VI.

Aqua, cum aquis Meteoris.

The Water, with watry Meteors.

44. *Aqua* scaturit è latice, salit è fonte, manat per rimas, fluit in plano: cujus minima pars gutta, maxima mare dicitur.

44. Water springs from a hidden-vein, it gusheth out from a fountain, it trickles through chinks, it flows on plain ground: whose least part is call'd a drop, the greatest a Sea.

45. *Fontes* salsi dicuntur *salina*; acidi, *acidula*; calidi, *therma*: illæ asserviunt decoquendo sal, istæ potioni medicabili, hæ lavationi morborum.

45. Salt fountains are call'd *salina* [salt-pits,] sharp ones, *acidula* [the wells:] hot ones, *therma* [baths:] the first serve for the boiling of salt, those other for physick-drink, and these for the washing of the diseased.

46. *Rivi* emanant è *scatebris*, confluant in *fluvios*, cum in *flumina* intra suas ripas decurrunt. *Amnis* verò est *fluvius* huc illuc circumfluus; *torrens*, *fluvius* collectus ex aquis *pluvialibus*, rapidè defluentibus; *eluvio*, *fluvius* exundans è suis alveis, & devastans agros.

46. Becks [rills] issue out of fresh springs, and flow together into little rivers [streams,] then into large rivers [floods] running down within their banks. But *amnis* is a stream flowing about hither and thither: a brook is a stream gathered out of rain-waters running down swiftly [amain;] a land-flood, is a stream flowing out of its own channels, and laying waste the fields.

47. Flu-

47. *Fluentum* nuncupabis, ubi aqua fluit; *vorticem* & *urgitem*, ubi gyratur; *vortex*, ubi se ipsam absorbet; *abyssum*, ubi expers fundi est. Aqua sicubi destituitur profluvio, ac decursu, ibi tumet, ac se diffundit in *stagna* & *lacus*: *plaudes* sunt *scaturigines* languidæ, sine fluxu: *lacuna*, confluvium limi,

47. Call that a stream, where water streameth; where whirled round, a whirl-pool and a gulf; where it supbeth up it self, a swallow[quag-mire;] an abyss[bottomless pit,] where it is without bottom. The water if in any place it want issue and vent, swells, and spreads it self into standing-pools [ponds,] and lakes: fenns [marshes] are faint springs without a water-course: ditches [puddles] are the flowing together of mud.

48. *Mare salsum* est ad instar *muria*: cujus *undæ* intumescunt bis de die (ab intrinseca aestuatione) affluuntque ad littora, & diffundunt se in *stagnaria*, resluuntque recedendo cum sonitu horribili, maxime inter *fræta*.

48. The Sea is salt like brine, whose waves do swell up twice a day (from an inward boiling) and flow to the shoar, and pour themselves into the washes, and ebb back again with an hideous noise, especially amidst the streights.

49. Idem mare, ubi inæqualiter tellurem terminat, efficit aut *sinum* aut *promontorium*: ubi circumluit undique, *insulam*: ubi majore parte, *peninsulam*; quam *isthmus* jungit *continenti*.

49. The same sea, where it unevenly boundeth the earth, it makes either a bay or a cape; where it washeth it round on every side, an Isle [island]; where for the greater part, a peninsula (or almost an isle;) which an isthmus [neck of land] joyns to the continent [main land.]

Vide Tab. 3.

50. *Vapores* aquosi sursum feruntur; quibus cum aer crassescit, dicitur *nubilare*. *Nubilum* verò seu *caligo* (spissata prope terram, *nebula* est, (unde rorat;) sublevata altius, *nubes*, (unde pluit, ningit, grandit.)

50. Waterish vapors are carried upward, wherewith when the air grows thick, it is said to be overcast. But the gloominess or darkness thickened near the earth, is a mist (whence it dew;) being lifted up higher, it is a cloud (whence it

nat:)

nat.) nullibi conspicua, *su-* rains, snows, hails;) and when in
dam. no place it is to be seen, then it
 fair-weather.

51. Evaporatio excitata, in- 51. A vapour being raised in the
 terdiu, conspissataque frigiditate nocturnâ, & accorporata of the night and hanging on the
 herbis, dat rorem: quem mel- herbs, it makes dew: which being
 litulum, vocant *manam*; ge- sweet, they call Manna [honey-
 lassentem, *pruinam*: elevatio- dew;] being frozen, an hoar-frost.
 autem vaporatio, concreta The vapour being more elevated,
 majori frigore, (in spumef- and hardened by a greater cold, in-
 centes, guttulas ceu floccos) to froathy drops like locks of wool)
 dat *nivem*. giveth snow.

52. Destillatio nubis reso- 52. The dropping of a cloud re-
 lutz in aquam, si sit minuatim, solved into water, if it be leisurely,
 dicitur *roratio*: si lente, *pluvia*; it is call'd a drizzling dew: if
 si dense, *imber*: si impetuosè, gently, rain: if close and thick, a
nimbus: si guttæ inter delaben- shower: if fiercely, a storm: if the
 dum congelantur, *grando*: si drops as they fall are congealed, hail:
 incalescunt, *uredo*, adurens if they grow hot, a blasting, scorch-
 plantas rubigine. ing the plants with mildew.

53. Gutta stillans è pluvia, 53. A drop, dripping from the
 stilla est: quæ decidens in a rain, is stilla [a falling drop,] which
 quam, facit *bullam*: conglo- falling into the water, maketh a bub-
 batio bullarum minutissima- ble: the gathering-round of the smal-
 rum, *spumam*: sed cum stilla- lest bubbles, froth: but when the drop-
 tio rigescit, fiunt *stiria*: cum ping stiffens with cold, then are made
 aqua congelascit (stando vel isicles: and when the water freezeth
 fluendo) *glacies*. (either standing still or running,) ice.

54. Circulus in roscida 54. The whitest circle in a dewy
 nube albicans (ob luminaria) cloud neer [over against the lumina-
 vocatur *halo*: solare simula- ries] is call'd halo (or circle about
 crum (ad solis latus) *parelius*: the moon:) the solar image (about the
 lunare, *paraselene*: iris est ver- sun's sides) *parelius* (or counterfeit
 ficolor arcus, contrapositus sun:) the lunar, *paraselene* (or coun-
 quandoque soli; cujus pallor- terfeit moon,) The rain-bow is a

Index est venientis pluviae, claritas & serenitas abeuntis.
 Vide Tab. 3.

party-colour'd bow, sometimes set
 over against the sun: whose paleness is
 the token [fore-teller] of rain a
 coming, its clearness and brightness
 of rain going away.

CAP. VII.

Terra, cum Mineralibus.

The Earth, with the Minerals.

55. Despice nunc ad terram,
 quam habeat hinc quidem vastas
 planities, ibi tumulos & eminentes
 colles, alibi fragosa loca, imò
 & altos montes, profundasque
 vales: arduas & abruptas rupes,
 præcipitèssque hiatus: hinc her-
 cidiosæspites, ibi arida glabre-
 ta: alibi udas uligines, humo-
 rem semper eliquantes: &
 quam sit hinc argillosa, alibi a-
 renosa, alibi saxosa.

55. Now look down to the earth, how
 it hath here vast plains, there rumps
 & lofty hillocks, otherwhere rugged
 places, yea & huge high mountains,
 and deep valleys, steep and cragged
 rocks, & head-long gaping-holes:
 here grassie turfs, there dry plats:
 elsewhere wet places continually
 squeezing out moisture: and how it is
 claiicy [clammy] here, elsewhere
 sandy, in other places stony.

56. Si queas intrueri ejus in-
 teriora, videres plenam mea-
 tum & specum: quos vapora-
 tiones perfiant, & fluores per-
 fluunt: ex quibus (diversimodè
 coalescentibus) generan-
 tur fossilia & minera.

56. If you could but behold its
 inward parts, you would see it full
 of passages and dens: which vapors
 reach thorow, and moistures soak
 thorow: of which (severally grow-
 ing together) fossils and minerals
 are generated.

57. Glabam si teris, aut frías,
 pulvis erit: si diluis, latum: sed
 turbida aqua deponit limum:
 pedibus calcamus eorum.

57. If you bruise or crumble a
 clod, it will be dust: if you mixt it
 with water, muddy clay: but jogled
 water leaveth mud behind it: we
 tread dirt [mire] under our feet.

58. Argilla est terra tenax,
 figlinis apta: marga pinguis,
 idonea stercoreandis agris: creta
 & ochra colorata, conveniens
 pigmentis: ex hac exusta, fit ru-

58. white clay is clammy [tough]
 fit for potters uses: marl fat, good
 for dunging of ground: chalk and
 oker colour'd, convenient for paints:
 of this being burnt, red lead (ruddle)

brisa

brica : quæ omnes mineralium
inceptio sunt.

is made : all which are the begin-
ning of minerals.

CAP. VIII.

Succi minerales.

Mineral juyces.

59. Minerales succi gene-
rantur (varia formæ & usus)
si mineralis fluoꝝ coalescit tan-
tùm leviculâ alteratione.

59. Mineral juyces are bred (of a
various form and use) if so be the
mineral moisture do but grow toge-
ther by any slight alteration.

60. Alii sunt liquabiles aquâ:
nempe omnis sulfugo, dissiliens
in igne, & crepitans: ut sal
communè ubique notum, (sive
fossitium, sive decoctum) :
alumen, dulcore adstrictorio:
vitriolum, acore adstrictorio:
nitrum, subacidum: (alias no-
minatim sal nitri, & quando
concrevit sal petra.)

60. Some there are which may
be dissolv'd by water: to wit, eve-
ry salt thing leaping in the fire and
crackling: as common salt every
where known, (whether digged or
boiled:) alumè, of an astringent
sweetness: vitriol [copperas] of an
astringent sourness: nitre some-
what sharp (otherwise call'd the
salt of nitre, and when it is elod-
ded salt-peter.)

61. Alii sunt inflammabiles
igne: scilicet quælibet pingue-
do terra, tam concreta, quàm
liquidatur est sulfur concipiens
ignem celerrimè: & naphtha,
etiam deprocul flammescens: &
succinum translucidum, amba-
que fragrantissima, & alia bi-
tumina non unius generis.

61. Others there are that will
be inflamed by fire: to wit, any
fatness of the earth, as well concrete,
as liquid: such as is brimstone,
very hastily catching fire, and also
petrol, flaming afar off: and clear
amber, and the most fragrant am-
bergrease, and other hill-slims
not of one sort,

62. Alii friabiles in pulverem,
& convertibiles in pigmenta:
arsenicum albens, auripigmentum
luteum, sandraccha & vinnabaris
rubicunda, stibiumque (seu an-
timonium) plumbeo colore ni-
tidum.

62. Others that may be crum-
bled to dust, and turned into
paint: white arsenick, yellow
orpin, sandarack and cinoper
ruddy, and stibium (or anti-
mony) bright with a leaden co-
lor.

CAP. IX:

Metalla.

Metalls.

63. Quando mineralis liquor (percolatus multifariam) conduratur in tantam soliditatem, ut non liqueſcat, niſi acerrimo igne, mox tamen rurſum conſiſtat, conſit inde metallum, flexile ac ductile.

64. Plumbum eſt crudiffimum; è quo paratur minium, pro picturis; & ceruſſa, pro emplaftris; & lythargyrum, pro incruſtatione ſcilitium.

65. Stannum eſt excoctius, & paulò durius: ferrum duriffimum, arroditur tamen ferrugine: ſed quando depuratur, magiſque etiam eduratur, fit chalybs.

66. Cuprum obducitur ærugine: cadmia vero commixtum, fit orichalcum: melius fundi quam rudi aptum, ob ſuam friabilitatem.

67. Argentum eſt purius iſtis: habet nihilominus ſuas ſcorias.

68. Aurum eſt puriſſimum, idcirco ponderoſiſſimum; præſertim obryzum: quod immiſſum capillo vel centies, deperdit nihil ſubſtantie; nec ſentit ullam rubiginem.

69. Talcum eſt etiam metalliſſimæ naturæ, quod tamen nec

63. when the mineral liquor (having bin ſundry waies ſtrain'd) is hardned into ſuch a ſolidity, that it doth not melt without a moſt vehement fire, yet by and by again it ſtands and thickens, from thence is made a flexil and ductil metal.

64. Lead is the raweſt, out of which is got vermilion [red-led] for pictures: and ceruſe [white-lead] for plaiſters: and lytharg for the glazing of pots.

65. Tin [pewter] is more excocted, and a little harder & iron is the hardeſt; yet it is fretted with ruſt: but when it is puriſ'd and is more hardned, it becomes ſteel.

66. Copper is cover'd with green ruſt [verdegreaſe:] but being mixt with ſar is made latton, better to be caſt than to be hammer'd; becauſe of its brittleneſs.

67. Silver is more pure then theſe: yet nevertheleſs it hath its droſſ

68. Gold is the moſt pure, therefore the moſt weighty [maſſie]. Teſpecially the beſt and fineſt: which put into the crucible even an hundred times, loſeth nothing of its ſubſtance, nor doth it feel any ruſt.

69. Talck is alſo of the nature of metals, which yet doth not endure liquari

liquari patitur, nec malleari ob indomabilem duritatem: cum ex aduerso argentum vivum nunquam durefeat: liquet enim semper, licet nullam rem humectet, aut madesfaciat.

70. *Electrum* est mistura metallorum.

to be melted, nor to be hammer'd because of its untameable hardness: when on the other side quick silver never grows hard; for it is alwaies moist, although it wettesth or moisteneth nothing.

70. *Electrum* [amber] is the mixture of metals.

C A P. X.

Lapides vulgares & pretiosi.

Vulgar and precious Stones.

71. *Lapis* est indurata terra, qui comminutus, dicitur arena: hæc autem crassior, glareæ.

71. A Stone is earth hardned, which being ground small, is call'd sand [grit:] but this being grosser [coarser,] gravel.

72. *Tophus* est arenaceus & scaber: *pumex*, multicavus & spongiosus: *lapis scissilis*, lævis & attricolor (inservit scriptoribus tabellis, straturisque tectorum:) *phengites*, fissilis est in pellucidas lamellas: *calcareus* utulandus in calcem & gypsum: *bituminosus* inflammabilis & exustilis.

72. The sand-stone is sandy and rough: the pumice is full of holes, and like to a sponge: the slate is smooth and of a black colour, (it serves for writing-tables and covering of houses:) flint-glass may be cleft into cleare thin plates: the lime-stone is to be burned into lime and plaister: the brimstone may be set on fire and burned.

73. *Silice* elidimus ignem: cote acuiamus ferramenta: retusa: *coticula* probamus metalla: *magnete* attrahimus ferrum: *hematite* sistimus sanguinem: *smirrite* scindimus vitrum.

73. with a flint we strike fire: we sharpen blunt tools with a whetstone: we try metals with a touchstone: we draw iron with the loadstone: with the blood-stone we stanch blood: with an emerald we cut glass.

74. *Saxum* est major *Lapis*, jacens humi, sive exstet, sive lateat: *scopulus* & *cautes*, prominentes: *petrædurus*, & tamen læ-

74. A greater stone lying along on the ground, whether it stands out, or lies hid, is saxum; sticking out, a rock and crag [cliff:] if every

vigabilis,

vigabilis; *marmor* dicitur.

hard, yet such as may be made smooth, 'tis call'd a marble.

75. *Lapillus* exiguus lucens & micans, *gemma* dicitur: si habet nubeculam aut scabritiem, vitiosa est.

75. A small little-stone shining and glistering (glancing) is called a jewel: if it hath a little cloud (speck,) or roughness, it is naught.

76. *Eximie gemmæ* sunt, *carbunculus*, *flammeus*; *adamas*, *prænitidus*: *hyacinthus*, *aqueus*: *smaragdus*, *viridis*: *jaspis*, *subviridis*, (interpunctus tamen maculis sanguineis;) *sapphirus*, *cerulea*: *topazius*, *aureus*: *rubinus*, *sanguineus*.

76. The carbuncle, which is of the colour of flame; the bright (sparkling) adamant (diamond:) the waterish jacinth: the green emerald: the jasper, somewhat green, (yet speckt with bloody spots;) the azure (blew) sapphire: the golden topaz: the bloody ruby: are all choise gems.

77. *Paulò viliores* sunt, *sarda* (unnc *carniolus*) & *granatus*, uterque rubens; *achates* quodammodo croceus.

77. The sarda (now the cornelian) and the garnet, both red; the agate in a manner saffrony, are somewhat baser (cheaper.)

78. *CrySTALLUS* reperitur in lapidosi antris, (formâ hexagonæ stiris,) *margaritæ* (uniones) in ventribus concharum; *corallium* est marina arbuscula, petreæ subaqueæ adnascens; in aurâsq; protracta, lapidescens, ac rubescens.

78. Crystal is found in stony holes, (in the form of a six-corner'd isle,) pearls in the bellies of shell-fishes: coral is a sea-shrub, growing to a rock under the water, and being drawn forth into the air, grows hard as a stone, and red.

CAP. XI.

Stirps in genere, & fungi in specie.

A Plant in general, and toad-stools in special.

79. *Stirps* proeuberat è terra, cui inherens radice, germinat reliquo corpore in aërem, imbibensque humorem fibris, eumque convertens in succum, & digerens, alescit, vigescit, virescit: destituta succo lan-

79. A plant (stem) bump-forth out of the earth, whereto cleaving by its root, it shoots-out with the rest of its body into the air, and sucking in moisture by its rays (strings,) and turning it into juice, and digesting it, it thrives, looks fresh, and grows

B

guescit,

guescit, haccescit, marcescit, arefcit.

80. *Fungus* est rudimentum plantæ: radicescit deorsum debiliter, caulescit quidem sursum, non tamen frondescit, sed concorporatur in orbicularem massam molliculam, inferne striatam.

81. *Tuber* (inimum fungini generis) continet se sub terra, nec extuberat foras, nec radicat infra se, obtegens se tantum corticella: unde dicitur *callus terre*.

82. *Fungorum* alii sunt edules, (prestantissimi eorum *boleti*, *capricoli*, *tesuli*, *spongiola*, & *piperites*, quorundam *lauritix*:) alii virulenti & noxii, ut *muscarii*, *pulverulenti*, & plerique alii.

83. *Vera stirps* habet radicem fibratam, stipitem corticosum, ramulosos foliosos, plerumque brachiatos: quarum minores (quotannis emorientes & renascentes) nominantur *herbæ*: grandiores (& perennantes *arbores* mediae proceritatis (& *dura sonis*) *frutices*.

green: wanting that juice, it fades, flags, withers, dries away.

80. The Toad-stool is the first draught of a Plant; it takes root downward, but weakly; it stalks upward indeed, but doth not leasse, but is cluster'd into a softish round lump, striated [ridged] on the lower side.

81. A puff (the lowest [meanest] of the toadstool-kind) contains it self under ground, nor doth it swell forth nor root below it self, covering it self only with a thin rind: whence it is called the brawn of the earth.

82. Of toad-stool, some may be eaten, (the best of them are mushrooms, goats-beards, the reddish ones, the spongy ones, and the pepper-tasted ones, some mens dainties:) others poisonous and hurtful, as fly-bane, fuls-balls, and several others.

83. A true plant hath a rindy root, a rindy stump, leasse branches, and those commonly armed: whereas the lesser sort (every year dying and springing out anew) are named herbs: the greater sort (and which last the year about) trees: those of a middle stature [tallest, size] (and duration) [lastingness] shrubs.

C A P. XII.

Herbæ, herbaceæque fructus.

84. *Herbæ* innititur cauli suo (simplici vel multiplici,

Herbs, and herby fruits.

84. An Herb leans upon its stalk (either single or several, whence

unde

unde unicaulis vel multicau-
lis dicitur; uest vel alimentaria,
vel coronaria, vel medicamen-
taria.

85. Ex alimentariis sunt
(nec enim omnes escimus) *primò sponte nascens gramen,*
viridans solum, non semen-
tans: dehinc sarsia, olera, &
fruges, ferentia semen & florem;
aliqua etiam, fructum.

86. Gramineæ herbæ sunt,
muscus, utilis oppilandis ri-
mis: carex, molesta fanisecis
acie suâ: centinodia (polygo-
num) serpens humi: trifolium,
aliaque infinita.

87. Olera nobis præbent
ad comesturam folia, vel radi-
ces, aut fructus oleraceos.

88. Folia præbet *lactuca,*
triplex, &c. imprimis verò
brassica: quæ prius sata, post
transplantata, fit capitata: suc-
crefcens verò in caulem altio-
rem, & extensa folia, dicitur
crambe: sed asparagus dat
thyrsos, scotymus capitella.

89. Longiusculas radices
suppeditant, rapum, naphus, ra-
phanus, quæ alben; pastinaca,
quæ pallet; hser, quod flaver;
beta, quæ ruber: at bulbosas
radices dat cepe, allium, porrus:
(hæ bulbaceæ habent, loco fo-
lorum, thallos:) resolviturq;

it is said to be of one stalk or of
many;) it either serveth for foods,
or for garlands, or for phylick.

85. Those that are for food (for
neither do we use to eat all) are first
grass growing of it self, only
green, not bearing seed: secondly
things sown, pot-herbs and corn-
fruits, yielding seed and a flower;
some, also fruit.

86. Grassie herbs are, moss, good
for stopping of chinks: sedge, trou-
blesome to mowers [bay-cutters]
with its keen edge: knot-grass
creeping along the ground: trifolie,
and infinite others.

87. Pot-herbs afford us for eat-
ing, either leaves, or roots, or
fruits belonging to pot-herbs.

88. Lettice, orage. &c. yield
leaves, but especially Colewort;
which being first sown, then trans-
planted, becometh beaded: but shoot-
ing up into a higher stalk, and longer
leaves, is called a Cabbage: but
asperage [asparagus] gives stalks,
the Artichoke little heads.

89. The Rape [turnip] the na-
vew, and the raddish, which are
white; the parsnip, which is pale;
the skirwit, which is yellow the
beet, which is red, afford roots
somewhat long: but the onion, gar-
lick, leek, give balled roots: (those of
the balled kind have shanks instead
bulbus

que bulbus cepæ in tunicas ;
bulbulus allii & porri, in nu-
cleos.

of leaves ; and the boll of the oni-
on is resolv'd into coats (pills,) the
little boll of the garlick and leek
into cloves.

90. *Fructus oleracei*, cucu-
meres, melones, pepones, sunt
serè cylindraceâ formâ : quo-
rum maximum genus, cucur-
bita est. *Fragaria* dicitur fraga.

90. Pot-herb fruits, cucum-
bers, melons, pompions, are al-
most in the form of a roller : of
which the greatest kind, is a gourd.
The strawberry-bush giveth straw-
berries.

91. *Fruges* adferunt grana :
spicatz quidem in spicis, pani-
culatz in paniculis, siliquatz
in siliquis : quarum istæ & illæ
frumenta dicuntur, hæ legu-
mina.

91. The fruits of the earth bring
grains (kernels;) those which are
eared in ears, those which are hudd
in hulls, those which are shal'd in
shales; of which the first and second
are call'd corn; these last, pulse.

92. *Frumenta* erigunt se in
culmum, interstinctum geni-
culis, cacuminant verò se, aut
in spicam, sœventem grana
glumis, præmuniëntemque a-
ristis (quanquam sunt & mu-
ticæ) ut *triticeum*, *hordeum*,
ador (spelta, zeâ,) *triticeum in-
dicum* : aut in paniculam, com-
plectentem grana fasciatim,
ut *avena*, *oryza*, *miliun*, *pani-
cum*, *fagopyrum* (frumentum
Saracenicum.)

92. Corn raiseth it self up into
a blade; jointed with little-knots, but
it coppeth it self, either into an ear,
which keeps the grain warm with
bushes, and fenceth it with beards (al-
though there are also some naked,
without beards (hawns as wheat,
barly, bread-corn (spelt,) Indian
maiz : or into a hull (hose,) lapping
up the kernels as in a smath-band, as
oats, rice, miller, panick, beech-
corn buck (Turkey wheat.)

93. *Legumina* habent scapum
debiliorem, tamen etiam ge-
nicularum ; pro spicis autem
siliquis, includentes grana val-
vulis, ut videre est in *fabâ*, *piso*,
ervo, *phaseolis*, *lupino*, *vicia*,
lente, *cicere*.

93. Pulse hath a weaker stalk,
although knotted too ; and in stead
of ears, shales closing in the grain in
cords, as we may see in the bean,
pease, oat (the red pease, Welsh
pease, lupin, vetch, lentil, chick-
pease.

94. *Additamenta frugum*

94. Flax, hemp, and the nettle
sunt

sunt, linum, cannabis, & urtica,amine commendabiles.

are appurtenances of corn-fruits, commendable for yarn.

95. *Ad escavias pertinent condimentaria*: quæ conditionant aut folia, ut acetosa, endivia, nasturtium, &c. acetariis fervientia; aut granula, ut fœnugrecum, cuminum, carum, anethum, anisum, fœniculum, coriandrum; aut flores, ut crocus; aut radices, ut raphanus major, calamus aromaticus, galanga, zedoaria, zingiber, &c.

95. To those that are for food pertain such as are for sawce: which afford for cookery, either leaves, as sorrel, endive, water-cresses, &c. serving for sallets; or little grains, as mustard, cumin, caraway, dill, anise, fenel, coriander, or flowers, as saffron; or roots, as the carrot, calamus, galingale, zedoary, ginger, &c.

96. *Coronariæ herbulæ sunt floridæ & odoratæ, è quibus vient ferta, coralla, servias, pro olfactoriis*: nimirum viola, peonia, caryophyllus, amaranthus, amaracus (majorana,) lilium, tulipa, &c. *Isatis*, (ex qua conficitur Indicum,) & rubia, tinctoriæ sunt.

96. Garland-herbs are flowry and sweet, of which they wreath garlands [coronets,] chaplets, and nosegays for posies: to wit, violet, piony, gilly-flower, flower-gentle, marjoram, the lily, tulip, &c. Woad, (out of which is made indico,) and madder, belong to Dyers,

97. *Medicamentosarum aliquæ sunt hortenses, ut hyssopus, levisiticum, mensba, &c. aliquæ sylvestres, ut angelica, lilium convallium, scolopendrium, &c. cæteræ f rè campestræ, betonica, centaurium, cichorium, enula, melissa, plantago, &c.*

97. Of the medicinal herbs some are garden-ones, as hyssop, lovage, mint, &c. some wild herbs, as angelica, the lily of the vallies, stone-wort, [finger-fern,] &c. the rest generally field-herbs; betony, centory, succory, clicampane, honey-suckle, plantain, &c.

98. Aloë, helleborus, rhabarbarum, senna, sunt purgantes: aconitum, cicuta, napellus, venenatæ, radicibus eruncandæ; capitulum nigri papaveris vulneracum, destillat opium quod

98. Aloes, hellebore [necwort,] rhabarb, senna, are purging: libbards-bane, hemlock, wolfsbane, are poysonous, to be plucked up by the roots: the head of a black-poppy being wounded [gash] destil-

vim habet, soporandi, & stupefaciendi, imò & enecandi.

99. Postremò, quædam herbe innascuntur aquis, & supernatant, ut *alga marina*, *lens palustris*, *tribulus aquaticus*; sed *fistulosa spongia*, sub aqueis saxis super-nata, etiam inde emptâ, bibula est.

CAP.

Frutices, fruticeique fructus.

100. Stirps lignescens, & multiplice caudice fruticans, appellatur *frutex*; quorum notiores tibi referam.

101. *Corylus* fert nuces *avellanas*; *prunellus*, *pruna sylvestria*; *sambucus*, baccas *sambuceas*; *paliurus*, baccas *paliuri*; *rosa*, *rosas*; *canirubus*, *agrestes rosas*, & postea baccas *synosbati*.

102. *Vinifera vitis* profert *vinaceas uvas spinifera vitis*, *uvas spinas*, (*crespinas*); *oryacantha*, *berberes*; *ribes*, *S. Johannis baccas*; *rubus* (*humirubus*), *mora rubi*; *rubus idæus*, *mora rubi idæi*; *capparis*, *cappares*.

103. *Ceratonia* dat dulces *siliquas*; *Cinnamomum*, *cinnamomum*.

leth opium, which hath the power to make men sleep, to benumm the senses, yea, to kill out right.

99. Lastly, some herbs grow in water, and swim on the top: as seaweed, ducks-meat, reits; but the pory sponge, growing on rocks that lie under water, being also taken thence, is a soaker.

XIII.

Shrubs, and fruits belonging to shrubs.

100. A plant growing woody, and sprouting out [budding forth] with several stems is call'd a shrub; of which the more known ones I shall relate unto you.

101. The hazle tree beareth *hazle nuts*; the bullace tree, *wild bullace*; the elder tree, *elder berries*; the holly tree, *holly berries*; the rose tree, *roses*; the eglantine, *wild roses* [cankers,] and afterward *eglantine berries*; [hips, haws.]

102. The Wine-teeming Vine yieldeth *winiſh grapes*; the gooseberry tree, *gooseberries* [scaps, *strawberries*]; the barberry bush, *barberries*; the riberry bush [barbarian currant tree,] *S. John's berries*; the bramble, *blackberries*; the rasp [hind-] berry bush, *rasp* [hind-] berries; the caper-shrub, *capers*.

103. The bean tree giveth *swallowes* [carobs]; the cinnamon tree

mum; glycerhiza, mellitam radicalam: sed hedera arborescens exedit eas.

cinnamon-bark; the lychorish, a little root as sweet as honey: but the ivy climbing up trees eateth out the hearts of them.

104. Balsamum, odoratissima arbuscula, si inciditur vitreis officinæ cultellis, (nam ferro incisa emoritur) eliquat opobalsamum, succum pretiosum auro.

104. The balm [balsom-tree,] a most sweet shrub, if it be cut [slit] with knives made of glass or bone, (for being gash'd with iron it dies) droppeth balsom, a juice more precious [dearer] than gold.

105. Gossipium fere quiddam non absumile nuci, quæ dehiscens, detegit circa nucleos glomum lanæ inculcatum: quem redordiri, & inde conficere lina gossipina, est muliebris labor.

105. The cotton-tree bears somewhat not much unlike a nut, which gaping [opening] discovers about the kernels a little bottom [ball] of wooll thrust into it [stampt in:] which to unweave [unravel,] and of it to make cotten yarn [threads] is womans work.

106. Isti palustres etiam sunt fruticosi: juncus palmpedalis: scirpus (canna) tribubitalis, gerens in summitate typhas, qui cum sit enodis & mollicellus, texuntur ex illo scirpeæ, canistra, mattæ: tandemque lignosa & nodosa arundo.

106. Those fenny [marshy] ones are also shrubby: the rush, of a foot and an hand-bredth in height: the bulrush (cane) three cubits high, wearing on the top downy tufts or tassels [cats-tails,] which seeing it is free from knots and softish, paniers, baskets, matts are made thereof; and finally the reed which is hard like wood and knotty.

107. Quæcunque paulo minora sunt fruticibus, suffrutices vocantur; ut ruscus, & reliqui cardui; itemque ebulus, erica, nardus, lavendula, ruta, salvia, rosmarinus, absinthium, artemisia, & myrtillus, ferens nigra & rubra myrtilla seu yaccinia, &c.

107. Whatsoever are somewhat smaller than shrubs, are call'd undershrubs: as knee-holm [butchers-broom,] and other thistles; also wall-wort, heath [heather,] spikenard, lavender, rue (or herb grass), sage, rosemary, wormwood, mugwort, and myrtle, bearing black and white myrtle-berries [myrtle-berries] or bill-berries, &c. B 4 CAP.

CAP. XIV.

Arbores, arboreisque fructus.

108. Stirps in altum ex-
erescens, & è stipite expan-
dens robustos ramos, obtegéns-
que se frondibus, arbor est,
circumtectâ cortice: sub quo
reperies librum & alburnum;
mox ligni pulpam, & in peni-
tissima pulpa medullam.

109. Quædam habent li-
gnum interveniis distinctum,
ideoque fissile; aliæ lentum &
flexile; aliæ rigidum & fragile,
pro vario usu.

110. Foliz sunt omnibus
venosa, multis lanuginosa, ple-
risque per ambitum crenata
(serrata:) decidunt sub hye-
mem, verè regerminant, præ-
terquam gummosis, buxo, taxo,
& alijs, quæ semper virent.

111. Quædam sunt umbri-
feræ, ab exuberante copia vi-
ridantium foliorum, opacan-
tes vireta: ut tilia, platanus,
acer, fraxinus, alnus, & cæteræ
latifoliæ.

112. Steriles ministrant vel
pabulum foco: ut alnus, betula,
fagus, ornus, populus alba, popu-

Trees, & fruits belonging to trees

108. A Plant growing upon high,
and out of its stock [stump] display-
ing strong boughs [arms,] and cover-
ing it self with green leaves, is a
tree,, covered round with a bark:
under which you will find a rind
[the peel, inward bark,] and a white
sap; after that the pulp [body, sub-
stante] of the wood, and in the
most inward pulp the pith.

109. Some trees have their wood
[timber] parted between with veins
[grains,] and therefore such as may
be cleft; others pliant [gentle] and
limber; others stiff [tough] and brit-
tle, according to their several uses.

110. All of them have leaves full
of veins [streaks;] many, mossie
[downy;] the greatest part, notched
round about: they fall off a little be-
fore winter; they bud forth [grow]
again in the spring, save only gummy
ones, the box-tree, yew-tree, and
others, which are alwaies green.

111. Some are shady, by reason
of the great plenty of their verdant
leaves shadowing [darkning] the green
bowers: as the linden [lime:] the
plane, the maple, the ash, the elm,
& the rest that are broad-leav'd.

112. The barren trees, either afford
fuel for the hearth [fire,] as the al-
der, the birch, the wild ash, the white

las nigra; vel materiam ædificiis, ut *quercus*, *pinus*, *larix*, *cedrus*, &c. vel vimina, quorum contextione corbes & crates fiunt, ut *salix*, *ligustrum*, &c.

poplar, the asp, or timber [materials] for buildings, as the oak, the pine, the larch, the cedar, &c. or pliant twigs [osiers,] by wreathing of which together, baskets and hurdles are made; as the willow [withy, sal-low,] privet [prine,] &c.

113. *Pomifera* sunt notissimæ fructiferarum, habentes fructum extrinsecus intectum molli corticellâ, intus vel granatum vel ossiculatum.

113. Of fruit-bearers, the most noted are those that bear poma, having their fruit covered on the outside with a little tender rind, ith inside either kernel'd or stoned.

114. *Granata* poma sunt, *ficus*, *pyrum*, *malum*, (quod vel vulgare est, vel *aureum*, *citrinum*, *Punicum*, *Cydonium*) *mespilum*, *sorbum*: ossiculata sunt, *cerasum*, *prunum*, *Perficum*, *Armeniacum*, *oliva*, *cornum*.

114. The poms cored with kernels in them] are the fig, the pear, the apple (which is either the common one, or the orange, the pom-granat, the pom-citron, the quince) the medlar, the service: those with stones in them are the cherry, the prune [plum,] the peach, the apricock, the olive, the cornel.

115. Proximæ pomiferis sunt *nucifera*, quæ sub cortice duro occultant nucleum inclusum putamini, ut *uglans*, *amygdalus*, *castanea*; sed è *palma* accipies *dactylos*, ex *abiete* *strobilos*, è *quercu* *gallas*; è *subere* & *ilice*, *glandes*; è *fago*, *glandes faginas*.

115. Next to the pom-bearers are the nut-bearers, which under a hard shell hide a kernel shut up [inclosed] in a peel [skin;] as the walnut, the almond, the chesnut; but from the palm-tree you will receive dates, from the fir fir-nuts, from the oak galls [oak-apples,] from the cork-tree and stone-oak, acorns; from the beech, beech-apples [mast.]

116. *Baccifera* sunt, quæ racematim ferunt baccas molliores, *morus*, *laurus*, *sorbus filvestris*, &c.

116. The berry-bearing trees are those which bear softer berries in clusters, the mulberry tree, the laurel or bay-tree, the wild service, &c.

117. *Aromatifera* sunt nobis

117. The spice-bearing trees have innuomi-

innominatæ: quæ progignunt
piper, caryophylla, nutes myristi-
cæ (seu moschatas) macidi in-
 clusas, alijsq; odoriferos fru-
 ctus, è quibus condituras pa-
 ramus.

118. Resinosæ sunt *pinus*
 & *picea*: è quibus resina exstil-
 lat, ex hac autem eliquatur
pix & *axungia*, & *lentiscus*, ex
 qua colligitur *mastiche*: &
terebinthus, è qua fluit *terebin-*
thina: & quæ *myrrham*, *thus*,
camphoram, cæteraque gummi
 exsudent.

119. Vis scire quomodo
 fructificent? Ante omnia sur-
 culus gemmat, tum *gemma* hi-
 ans protrudit florem, (in *ficu*
 prorumpit *grossulus* sine flore;
 in *corylo* *julus* ante *gemma-*
tionem) tandem *fructus* (*pe-*
riolo *penilis*) crescit, donec
 maturascit.

120. Arboretum frequens,
 est *sylvæ*: quam amœnè viridi-
 catam, dices *nemus*: densam &
 inviam, *saltum*: disparatam &
 intercisam, *recrefcentemque*,
sylvam cæduam: opacam & in-
 cæduam, *lucum*: speciatim au-
 tem, *quercetum*, *pinetum*, *betu-*
letum, *salictum*, &c.

no names with us: which bring forth
 pepper, cloves, nutmegs shut up in
 mace, and other odoriferous [sweet
 smelling] fruits, out of which we
 provide comfitures [conserve.]

118. The pine and pitch-trees are
 full of rosin, out of which rosin doth
 drop, out of which pitch and tar
 [grease] are melted; and the mastick
 tree, from which mastick is gathered;
 & the turpentine tree, out of which
 turpentine floweth: and those trees
 which sweat forth myrrh, frankin-
 cense, camphire, & the other gum.

119. would you know how they
 bring forth fruit? First of all the
 young graff [cyon] buddeih, then the
 gaping bud [knop] thrusteth forth the
 flower [bloom, blossom:] (in a fig-tree
 the green fig breaketh forth without
 a blossom, in a hazle-tree the tassell
 before the budding) at last the fruit
 (hanging [dangling] on the stalk
 [stele]) groweth, until it grow ripe
 [mellow.]

120. A place thick set with trees,
 is a wood: which being pleasant and
 green, you shall call a grove; being
 thick and unpassable, a forrest; being
 lopped and cropped, and growing a-
 fresh, a cops; being shady and un-
 cut, a thicket: but in particular,
 a grove of oaks, a grove of
 pines, a grove of birches, a
 grove of willows [an olier-
 ground, &c.]

CAP. XV.

*Animalia in genere, & in specie
rudiora : palpitantia, re-
pentia, serpentina.*

Living creatures in general, and
in particular the more imper-
fect ones : that pant, or crawl,
or creep.

121. Quod est prædictum
vitâ, sensu, & libero motu, est
Animal.

121. That which is indued with
life, sense [feeling,] and free mo-
tion, is a Living-creature.

122. Vitam accipiunt na-
scendo, continuant nutrican-
do, propagant sui simile gene-
rando : ideoque sexu discreta
sunt.

122. They receive life in being
born, they continue it in being non-
rished, they propagate it by begetting
their like : and to that end they are
differenced by sexe.

123. Sensum exercent (po-
tissimum alimenti causâ) tan-
gendo, olfaciendo, gustando, au-
diendo, videndo.

123. They exercise their sense
(especially for foods sake) by touch-
ing, smelling, tasting, hearing,
seeing.

124. Motum adhibent (ad
prosequendum bonum & fugi-
endum malum) alata volando,
pinnata natando, pedata gra-
diendo.

124. They use [employ] a mo-
tion (for the prosecution of good,
and fleeing [avoiding] of evil) those
that have wings by flying, those that
have fins by swimming, those that
have feet by going.

125. Quando animal se non
moxet, tum aut cubat, prostra-
tis membris ; aut sedet, sub-
stratis inferioribus, arrectis-
que superioribus ; aut stat ro-
tum erectum, super pedes suos
se æquilibrans ; aut fulcimento
alicui connitens.

125. When a living creature moveth
not it self [stirs not,] then it either
lies down, its limbs being laid a-
long [flat ;] or sits, the lower [hinder]
parts being laid undermost, and the
upper ones [fore-parts] lifted up ; or
stands, all on end [straight upright,]
counter-poizing it self upon its feet ;
or leaning on some prop.

126. Quædam tamen ani-
malcula promovent se p. tpi-
tando duntaxat, aut rependo,

126. Yet some little living crea-
tures set themselves forward only by
panting or crawling, or creeping

vel

vel serpendo : cūm sint veluti rudimenta animalis generis; ut concha, vermiculi, serpentes.

[sliding on their belly:] where as [seeing] they are as it were the rudraughts of the living kind; as shell-fish, little worms, [grubs], serpents.

127. Concha, inclusis conchis testaceis, (quibus caro exsanguis & viscosa arctissime adhæret) dimovet se paulatim (sub aquis) levi palpitatione: quarum apprime sunt ostrea succulenta, concha margaritifera; & purpura, purpureum succum evomens.

127. A shell fish, being shut up in houses of shells (to which the flesh being bloudless and slimy doth most closely stick [cling]) removeth it self by little and little (under the waters) by a slight panting; of which the chief are the juicy oyster, the pearl-bearing shell fish, and the purple-fish, casting up a purple-colour'd juice.

128. Tardigrada chochlea circumfert secum testaceam suam domunculam; putatur carere oculis, sicut & limax: sed habent cornicula, quibus prætentant iter.

128. The slow-pac'd cockle [snail] carrieth about with it its shelly lodge: it is thought to want eyes, as also the dew-snail [slug:] but they have little horns wherewith they grope out their way.

129. Vermes repunt convolutione & evolutione corpusculi: e quibus rebus gignuntur, ex iisdem quærentes nutrimentum, erodunt eas: acari ceram, termites carnem, tineæ vestes, blattæ libros, teredines (coffi) ligna, lumbrici uvidam terram, volvoces (convolvuli) vitem, curculiones frumenta, erucæ plantas, bombyces mori folia, &c.

129. Worms crawl [trail along] by the rolling up and down [riggling to and fro] of their body; out of the samethings wherof they are bred, seeking nourishment, they gnaw upon them: the mites on wax, magots on flesh, moths on garments [clothes], book-worms on books, timber-worms [wood-lice] on wood, earth-worms on moist [wet, oozy] ground, whirl-woorms [the devils gold-ring, caterpillars] on vines, wiewels [bowds] on corn, canker-worms on plants, silk-worms on mulberry leaves, &c.

130. Sed Insecta sunt expeditiora, quibus dati pediculi:

130. But Insects [small vermin] are more quick [nimble,] which have

ut *pediculus* (*pedunculus*,) *lendum* progenitor; *pulex*, saltator; *vicinus*, canibus infestus; *cimex*, parietum & cubilium (præsertim abiegnorum) graveolens perreptator; *muscus*, adhærens humefcentibus muris; & *scolopendra* (dicta centipes, & millipeda à pedum multitudine) formica denique circa victum comportandum semper actuosæ; & *aranea*, tenuissima aranea nectentes, quibus muscis insidantur.

little feet: then them: as the louse, the begetter (fire) of nits; the flea, a skipper; the rike (tick,) troublesome to dogs; the puny (wall-louse,) the scurvy-smelling creeper through of walls and lodgings (especially those that are made of deal-boards;) the lope (blind beetle) sticking to moist walls; and the furry-bear-worm (call'd hundred-legs and forty-foot, by reason of its many feet:) finally the ants (*pismires*, *emmetts*) alwaies busie (stirring about) carrying (hoarding) provision; and spiders, weaving (knitting) most thin cobwebs, in which they lie in wait for flies.

131. *Serpentes*, oblongum corpus adepti, serpunt arcuatâ eisdem corporis sinuatione: ut sunt, *anguis* communis; *coluber* sylvaticus; *natrix* aquatica; *aspis* venenosissima; *jaculus* vibrans sese ex arboribus in obvios; *vipera*, quæ sola parit catulos vivos; *amphisbana* item, porrò ac retrò gradiens; & *basiliscus*, tam nocivus, ut solo visu necet: *draco* denique alatus serpens.

131. The serpents (crawlers) having got a very long body, creep (crawl) on the belly, by an arch'd (crook'd) winding writhing of the same body: as are, the common snake; the wood-snake, the water-snake; the most venomous (poysenous) adder; the dart-snake, throwing himself upon passengers from trees: the viper, which alone bringeth forth live young; also the two-headed serpent, which goeth forward & backward: & the cockatrice, so hurtful (mischievous, baneful,) that it killeth only with its look: lastly, the dragon a winged serpent.

132. Solent serpentibus adnumerari, tametsi sint gresfiles; *lacerta*, habens lacertosos pedes; *seps*, huic consimilis, sed minor; *stellio*, maculis au-

132. These use to be reckoned among serpents, although they are such as go step by step: the lizard, that hath brawny feet; the evet somewhat like this, but less; the swift newt)

reolis

reolis picturatus; & salamandra, tam frigida, ut extinguat ignem; scorpia denique, flexuosa cauda inflexens lethiferos ictus.

pictur'd with golden spots [specks]; and the salamander, so cold that it quencherb [puts out] fire; to conclude, the scorpion, with his bending [crook'd] tail giving deadly strokes.

CAP. XVI.

Aves, alaeque volatilia.

Birds, and other flying creatures.

133. *Aves sunt animantes aëriz, quæ vibratu alarum & caudæ volant quò volunt: omnes pennatæ, plumatæ, rostratæque: (excepto vespertione, qui pilosus & dentatus est, alæque membranaceas habet.)*

133. Birds are creatures, that live in the air; who by the clapping [flirting] of their wings and tail, fly whither they list: all of them quilled, feathered and beaked: (except the bat [reer-mouse,] which is hairy and toothed, and hath leathern [skinny] wings.)

134. *Omnes item bipedes sunt (etiam magnocodiata, quam esse apodem falsò perhibebant:) sed grandiores ambulant solummodo; minores saltitant tantummodo; mediocres utuntur & incedu, & saltatu.*

134. They are also two-footed all, (even the bird of Paradise, which they gave out, but falsly, to be footless [wanting feet:] but the bigger sort onely walk, the lesser only hop; the middle ones use both walking and hopping.

135. *Rostrò petunt cibaria, referciuntque ingluviem: & quamvis pitissent, nulla tamen mingit, quia humiditas diffuit in plumas vapore plenas.*

135. They pick up meat with their bill [beak,] and stuff [cram] their crop: and though they sip often, yet none doth piss, because the moisture passeth into their feathers, which are full of vapour [reaching-beat.]

136. *Nidificant communiter in locis inaccessis: (halcyon dicitur nidulari in ipso pelago, tranquillo tunc æquore;) tum ponunt ova, (quæ subter testa occultant albumen & vitellum) atque his postea incubando excludunt*

136. They commonly build nests in such places, where none comes; (the King's-fisher is said to nestle [make her nest] in the very sea, it being then a calm sea:) then they lay eggs, (which under a shell hide the white and the yolk) and afterwards by sitting [brooding] on them they hatch

implu-

implumes pullos; quos vocamus, dum pipiunt, pipiones.

[disclose] young ones callow [un-fledged;] which we call whilst they peep [cheep, yelp,] peeping-chicks.

137. *Struthio* est maxima alitum, ob vastitatem corporis haud subvolans; *regillus* minima, sepes circumvolitans; *aquila* generosissima, absque nistatione solem intuens; *u-pupa* despicatissima, cristata quidem, sœda tamen, quippe stercoribus victitans; *pavo* formosissima, speciosam suam caudam subinde rotans, & superbiens; *noctua* deformissima, cum reliquis nocturnis, ut, *bubo* ominoso, *asio* auro, *ulula* flebili, *alucone* terribili.

137. The *Struthio* is the biggest of fowls, who by reason of the greatness of his body cannot fly up; the wren the least, flying about hedges; the eagle the most noble, who without winking looks upon the sun; the lapwing is the most despicable, crested [crested indeed, yet nasty filthy,] because it feedeth on dung; the peacock the most beautiful, swinging [whirling] about her gallant train [tail] there and anon, and brushing [preening herself;] the owl the most ugly [deformed] with the rest of the night-birds: as, the unlucky scritch-owl, the great ear-d-horn-coot, the doleful howlet, the deadly scetch-owl.

138. Cæteræ volucres sunt vernaculæ, vel advenæ; campestræ, vel sylvestres, aut aquaticæ.

138. The other birds are either home-bred, or out-comers [foreigners;] field, or wood, or water-fowls.

139. Nostræ vernaculæ rursus spantur simera; exempli causa, *gallus*, certis horis cantitans, & in suo sterquilinio cristam erigens & cucuriens, cum gracillantibus gallinis, totaque gallinacea pullitie: tum *gallo-pavo*, gerens in capite carnosam vittam, & sub rostro paleam, irato valde ruhentem; cum sua *meleagride*: & *columbus* cum *columba*, pulchelli, si plumes.

139. Our home-bred birds [poultry] scrape the dunghil; as for example, the cock, crowing at certain hours, and setting up his comb, and clapping his wings on his own dunghil, with the cackling hens, & the whole pullen- [poultry-] brood: then the turkey-cock wearing on his head a fleshy fillet [snout,] and under his beak a jollop [juggle,] which when he is angry looks very red, with his turkey-hen: and the pigeon with his mate [the dove,] very handsome if rough-footed.

140. Domesticis, annu-
 m, quæ gaudent habitare cir-
 ca ædes: ut *hirundines*, veris
 nunciatrices, *passeres* salaces,
 etc. *monedulas* item, *cornices*,
picæ, & in turribus nidifican-
 tes *tinunculos*: & ex aquati-
 cis, *anseræ*, atque *anates*.

141. *Campestris* sunt; *alauda*,
 in ære se vibrans, & cantil-
 lans; similisque huic *cassita*
citrata; *coturnix* caudâ curtâ,
 (ideoque parum volitans, &
 cum vociferatione:) *perdix*,
 palato gratissima; & *tarda*,
tardivola; & *græus*, admodum
 congruè advolantes; (nempe
 cuneatim, unâ prævolante.)

142. *Sylvestrium* majores
 sunt; *tetraones* (urdi, *phasiani*
discolores, *attagenes* *coryleris*
gaudentes, *columbi feri*, (*pa-
 lumbo torquatus*, & *livia rubi-
 do pede*) *cuculus* qui cuculan-
 do se prodir; castusque *tur-
 tur*.

143. Minore distinguimus
 gustu; *sicedula* enim vescitur
ficibus, *merops* *apibus*, *rufecula*
muscis, *curruca* *vermiculis*;
picus *arbores* rostrando, deli-
 vescentesque *bestiolas* extra-
 hendo, *iisdem* *turdus* pascitur

140. Reckon those for house-birds,
 which love to live about houses; as
 swallows, the messengers which
 bring news of the spring, the wanton
 (lustful) sparrows, &c. also the
 jackdaws, the crows (rooks,) the
 pies (pye-anets,) and the kestrels
 that buildeth in turrets: and of the
 water-fowl, geese (and ganders,)
 and ducks (and drakes.)

141. The field-birds are the lark,
 hovering in the air, and chanting: &
 like to this the tusted lark: the quail
 with a short (bob-)tail, (and there-
 fore flying but little, and with a cry
 (noise:) the partridge, most pleasing
 to the palate: and the slow-flying bu-
 stard: and the cranes flying very
 orderly together: (to wit, wedg-
 wise, one flying before.)

142. The bigger sort of wood (wild)
 fowls are, the deaf bistrards, the par-
 ty-coloured pheasants, snipes, *snipes*,
morebens, *godwits*,) delighting in ba-
 zle-grounds, wild doves (*culvers*,)
 (the ring dove (*queist*), and the red
 footed stock-dove) the cuckow, who
 betraies her self by crying *cuckow*:
 and the chaff turtle-dove

143. We distinguish the lesser sort
 by their taste [food, diet,] for the
 great-snapper feedeth on figs, the
 cole-mous, great *ermous*, the hoop
 on bees, the robbin-red-breast on
 flies, the titling hedge-sparrow on
 little worms; the woodpecker by
 baccis

baccis juniperanis, (dicitur pecking of trees, & pulling out thence
 nocere sibi perniciem, quia little vermin lurking in them; the
 visum pullulascit e ramo thrush [mavis; thrushel] feed on juni-
 quem conspurcat.) per-berries, (he is said to dung [mure]
 himself a mischief, because misfielden
 [bird-lime] sprouteth forth from the
 bough n^{ch} he bedungeth [defileth.])

144. Minime sunt cantatri- 144. The least are the singing birds:
 ces: ut luscinia, suavissima as the nightingale, the sweetest
 modulatrix; parus, parum mi- tuner; the titmouse, mincing [draw-
 nrens; spingilla, frigore fri- ing it out] small; the chaffinch
 gionens; galbula, flavescens; [spring] chirping in the cold; the
 cum luteola, vicitans semine yellow wit-all; then the gold-finch
 papaveris; linaria lini; car- living on poppy; the flax-finch [road-
 dnelis cardui. flax] on flax; the linet onbistle-eed.

145. Psittaci, strusi, merule, 145. The parrats [popinays,]
 stæres [starlings,] ouzels [black-
 fuscant imitari humanam vo- birds,] use to imitate the voice of
 cem; canellus est cristatus & man: the lapwing [plover] hath a
 clamorosus. crest [tuffe] and makes a noise.

146. Rapaces sunt carnivo- 146. Ravenous birds [birds of
 rz, & solivagæ; quæ præ- prey] are carrion-eaters, and alone-
 dando unciis unguibus & ro- flyers; which in preying with their
 stris, alias dilantant: ut ac- crooked claws [talons] & beaks, tear
 cipiter, qui resupinatus evo- to pieces other birds: as the hawk;
 luto recta cælum versus: eique which with his face upward flies di-
 congeneres; nisus fringilla- rectly (towards, soars) toward heaven:
 nus; falco belle ocellatus; bu- and his kindred, the sparrow-hawk
 teo ignavus; milvus pulla- [the hobby;] the fine-ey'd falcon; the
 storum raptor; vultur, solis sluggish buzzard; the kite [glead,
 morticinis pascens; sicut & puttock,] a stealer of chickens; the
 vulture feeding only on dead things
 [carcasses,] as also the raven.

147. Aquaticæ sunt palmi- 147. Water-fowl are whole footed
 pedes (natandi causâ:) ut olor (because of swimming:) as the most
 candidissimus; onocrotalus insa- white swan; the insatiate [greedy]
 turabilis

riabilis (ingluvie sub ipso mox cormorant (his crop streight hangs
rostro propendula;) pelicanus ing down under his bill;) the broad-
rostro latissimo; *butis*, bovis beak'd pelican [shoveller; the bit-
instar mugiens; *querquedula* toun, lowing like a bull: the teal
semper natans; *mergus crebrè* alwaies swimming; the didapper
urinans, ut & *fulica*. often diving, as likewise the sea-
gul [sen-duck]

148. *Ceteræ piscivore* (non 148. The other fish-eaters (yet
tamen palmipedes, eoque dun- not whole-fop-ed, and therefore on-
taxat circumvolantes aquas) ly flying about the water) are, the
sunt; *ardea tortili collo*; *ei-* wry-neck'd heron: the stork-build-
conia extruens spineos nidos ing nests of thorns on the tops of
in tectorum pinnaculis; *gavin* houses; the fishing-gull [Sea-sab;]
piscatrix; *motacilla*, indefesse the wagtail, never weary of wagging
motians caudam. his tail.

149. *Insecta volantia* sunt, 149. Flying Insects are, both
rum aculeata: *apes*, *vaspæ*, *cr-* those with stings: Bees, wasps, hor-
brones; (*fuci* carent aculeo;) nets; (the drones are without a
rum rostellis fodicantes, ut sting;) and also those that prick
muscæ; inter quas *calices*, *ta-* with a little snout, as flies; amongst
bani, & *asili*. which are gnats, gad-bees, and
breezes.

150. *Cicade* indicant stri- 150. The grasshoppers by their
dore suo scenisecii tempus; noise shew the time of hay-harvest;
locustæ sunt popularices sege- the locusts are the destroyers of
rum; *papilionæ* disseminatores corn; the butter-flies are the blow-
camparum; *grylli* strident no- ers of magots [grubs;] the crickets
ctu; *hepioli* advolant lucer- creek by night; fire-flies fly to
nis. candles.

151. *Cicindela*, *bruchii*, *sc-* 151. Glow-worms, palmer-
rabæi, *scarabæi cornuti*, *can-* worms, chafers, beetles, horned
tharides, &c. integunt alas ye- beetles, horse-flies, &c. hide their
ginis. wings in cases [sheaths.]

CAP. XVII.

Pisces, aliaque natantia.

Fishes, and other swimming creatures.

152. *Pisces habent loco pedum pinas, quarum remigio natant; loco colli branchias, quibus lympham ore immis- sam emittunt, & sic veluti re- spirant: intus vesicam turgi- dam, ad facilius fluitandum; quæ si tumpitur, perit ad nan- dum habilitas.*

152. Fishes instead of feet have fins, by the rowing whereof they swim up and down; instead of a neck, gills, whereby they let out that water which was let in at the mouth, and so they do as it were take breath: within them a swollen blad- der [their swimmer,] that they may the easier float: which if it be broke, their ability to swim is utterly lost.

153. *Plerique sunt squa- mosi; atque in his femellæ ha- bent ova, masculi testes: alii glabri, lubrici, oblongi, ut anguilla, conger, muræna, lam- petra, mustela fluviatilis, & re- liqui de anguino genere.*

153. Most of them are scaly: and amongst these the females have spawn [fræ] the males milts [rows:] others smooth, glib [slippery,] somewhat long, as the eel, conger, lamprey, lampern, the fresh-water eel- pout, and the rest of the snake sort [kind.]

154. *Inter fluviaticos, ma- ximi sunt, silurus bucculentus; acipenser mucronatus; Huso cartilagineus, grandescens us- que ad longitudinem viginti quatuor pedum: minimi ve- ro, apua, cobitis aculeata, cobitis barbatus (fundulus,) go- bias; dehinc alburnus, perca fluviatilis, erutta, thymallus, barbus (nullus) mugil, &c.*

154. Among the fresh-water [river-] ones, the greatest are, the wide-mouth'd flounder, the pointed sturgeon, the grisly lax, growing to the length of four and twenty feet: the least are the dace, the pointed cobitis, bearded cobitis (ground- ling,) gudgeon: next to these, the bleak, the brook-perch, the trout, the smelt, the barbel, the mullet, the pollard, &c.

155. *Lacustæ ac piscinales sunt; lucius, carpio, ciprinus lacus, tinca, coracinus.*

155. The pond-fish and pool-fish are, the pike, the carp, the broad bream, the tench, the gilt-head.

156. *Pelagici sunt; haleces, quæ salitæ in tinis afferuntur; & passeræ, qui refecti diffi-
runtur; & asellus, qui elui non
est nisi copiosus; & salmo, in
flumina expatrians; & rala,
pinnis in orbem expansis; &
quidam volatici pisces, &c.*

157. *Omnes isti sunt ovi-
pari; ceteri autem vivipari. ut
phoca, delphinus, orca, flator, &
balena, quàm scribunt reper-
ri trecentarum ulnarum; ha-
bet tamen hostem xiphiam, qui
assilians, eam cupidissimè
rostro compungit, tandemque
conficit.*

158. *Sunt & arææ mari-
ne, nec sanguinem habentes,
nec spinas, (mollis a matilla vo-
cant) ut polypus, octo brachius
prælongis metiendus; loligo,
emittens atramentalem suc-
cum, nè videatur, & capia-
tur.*

159. *Canceri sunt natalia
crustata, denis pedibus bipis-
que chelis instructa; cammaru
sunt canceri prægrandes (tri-
cubitales;) carabi rotundi;
squilla, minutuli cancelli,*

160. *Insecta elementi hu-*

156. *The sea-fish are; herrings,
which being salted are brought to us
in barrels; and plaifs, which being
dried are carried about; and the
aberdine [stock-fish,] which is not
fit to eat unless it be well beaten; and
the salmon, enlarging his male into
rivers: and the thorn-back [shate]
with his fins spread out round; and
some flying fishes, &c.*

157. *All those are egg-breeders
[spawners;] but the sea-monsters
are live-breeders: as the sea-calf,
dolphin, the ork, the physeter,
and the whale; of which they
write there are found of three hun-
dred yards long: yet the sword-fish
is his enemy, who rising up strikes
him with his sharp-pointed sword,
and at last makes an end of him.*

158. *There are also sea-spiders,
having neither blood nor bristles
[fins;] (they call them soft-water-
creatures) as the pourcouterel, who
is to be feared for his eight very
long clutches [cleys,] and the cut-
tle throwing out an inkie juice, lest
he should be seen and taken.*

159. *The crevisses are swimming
creatures shell'd, furnish'd with ten
feet and two cleys; the lobster
are huge great crevisses, (of three
cubits;) the crabs round ones; the
shrimps and prawns are very little
craw-fish.*

160. *The Insects of this element*

jur sunt; *hirudo*, affigens se are; the horseleach, fastning it self
cuti nudipedis, exsurgensque to the sin of one that is bare-footed,
linguā bifurcā sanguinem: ti- and sucking out the blood with its
pula, tantā levitate super aquam two-fang'd [forked] tongue; the
curlans, vel stans, ut non de- water-spider running or standing
sidat; *seta aquatica*; equinum so lightly on the water that it sink-
crinem referens. ethnot; the water-bristle, resem-
bling an horse-hair.

CAP. XVIII.

Quadrupeda; *primum mansueta* Four-footed creatures: first tame
pecora, & jumenta. cattle, and labouring beasts.

161. *Quadrupeda* progene- 161. Four-footed creatures
rant foetum vivum, aluntque bring forth live young-ones, and
lacte uberum, grandiora uni- nourish them with the milk of their
cum, & rarius; minutiora udders: the greater sort but one, and
plures, & frequentius. more seldom; the lesser sort more,
and more often.

162. Pro integumento ha- 162. For covering they have ei-
bent, vel pilos, vel villas, vel ther hairs or shagged locks, or wool,
lanam, vel setas, vel squamas; or bristles; or scales; and feet ei-
pedes autem vel digitatos, ar- ther finger'd, armed with nails
matos unguibus, ut (canis, [claws,] (as the dog (and bitch)
&c.) vel ungulatos; & quidem &c. For hoofed; and that either
ungulā vel solidā (ut equus) with a solid [whole] hoof (as the
vel bifidā (ut bo.) horse,) or cloven (as the ox.)

163. *Quædam* sunt caprini, 163. Some are horned, and
carentque superioribus denti- want upper teeth; (because the mas-
bus; (quia materia horum ter [stuff] of them passeth into horns:)
transit in cornua:) quodcirca wherefore they chew the cud, and
ruminant cibum, habentque they have four ventricles, the cud,
quatuor ventriculos configu- the paunch, the tripe, the hony-
os, rumen, reticulum, echinum, tripe [the canal] and at last the
omasum; demumque intestina, entrals [guts,] and sewer [tallow]
& adipis loco sebum. instead of fat.

164. *Quædam* sunt mansue- 164. Some are tame, living in-

ta, sub hominum curâ vivenda pecora & jumenta: alia ferocia sunt, ferè réfugientes hominem, queritantesque sibi ipsis pastum, & se abducentes per loca latebrosa.

165. Pecorum maximus est taurus, paleari pendulo notabilis; vacca prægnans dicitur forda; nondum foeta, juvenca; vitulus grandescens, buculus, vel bœvulus.

166. Minorum pecudum sunt, oves lanolæ, cum agnis subrumis & abrumis, arietibusque petuleis; qui vexati arietant, etsi cornibus mutili, quales sunt scæarii verveces.

167. Hirsutus hircus castratione fit caper, hic & illic arutco spectabilis; petulantes hœdi circumcursant capram.

168. Setosi sunt porci, qui necdum castrati vocantur verres; exsecii, majales; porcelli, sugentes scrofa lumen & colostram, æstendes; depulsi à mamma, delici.

169. Jumentum est pecus operarium seu veterinum; inter quæ maximus gibbosus camelus, quò vehiculi vice utuntur: huic proximus equus, juba insignis, licet ferox, calci-

der the care of men, as cattle and labouring beasts: others are savage [fierce,] mild beasts, flying from men, and seeking food for themselves in lurking places.

165. The Bull is the biggest of cattle, remarkable for his dangling dewlap: a cow big with young is called a cow with calf; one that was never yet with calf, a heifer; a calf growing big, a bullock or steer.

166. Of the lesser cattle are the fleecy [woolly] sheep, with their sucking and weaned lambs, and the butting rams, who being vex'd do butt although they are maimed of their horns, such are the gelt bel-wethers.

167. A buck-goat by gelding is made a cheverel, fit to be look'd at for his beard here and there: the wanton kids run about the she-goat,

168. Pigs [swine] are bristly, who being not yet gelded are call'd boor-pigs; being lib'd [spaid] barrow-hogs; the little pigs, sucking the teats and boistings of the sow that hath farrowed, grees; being weaned, they are shotes.

169. A Jument is a beast for work or burden [carriage;] amongst which the hunch-backt camel is the greatest, which they use instead of a wagon: the next to this is the horse, fair to see [goodly] with his

trans, effrenis & indomitus; mane, although fierce [metald,] win-
domatur tamen, ut siffiori ob- cing kicking,] unbridled and unru-
temperet: præsertim cantheri- ly; yet is tamed [broken,] to obey his
as factus, ubi & hinnire desi- rider: especially being made a geld-
nit: sed pandus asellus servit ing, when he gives over neighing;
oneri bajulando, rudisque but the shrinking [saddle-back, bow-
cum ab agasone vapulat. back] als serves for the bearing of
burdens, and brayeth when he is bea-

ten by the driver [muleter.]

170. Canes & felis sunt no- 170. Dogs and cats are our
bis custodes: illi pecoris, con- house keepers: those of our cattle,
tra fures; hi penoris, contra against thieves; these of our pro-
mures. vision [victuals,] against mice.

171. Canis enim prodit ad- 171. The dog [or bitch] betray-
venam latratu; improvidèqne eth [discovereth] the stranger by his
appropinquantem mordet, barking: and biteth him that unad-
(præsertim catenarius) vel visedly draweth too near, especially
ad minimum baubatur; si ir- being chained [the ban-dog] or doth
rites, diducto rictu ringitur; at least laugh; if you anger him, he
si percussus, quiritatur: sed gurns [grins] with his chaps wide
rabidus morfu reddit hydro- open; if you smite him, he yelpeth
phobos, lastrantes more catel- [whineth, moaneth;] but being mad
lorum. with a bite he makes men to be a-
fraid of water, and to bark just like
whelps [puppies.]

172. Catus perreptans an- 172. The Cat creeping up & down
gulos domus odoratur ex mu- the corners of the house by the mou-
sceda mures (quos muscipula dung scents out the mice (which
non capit;) tùm insidiosè ca- the mouse-trap doth not take;) then
ptat, discerpit, devorat. craftily catches them, tears them in
piece, devours [eats] them.

C A P. X I X.

Quadrupeda fera: & am- Four-footed wild-creatures: and
phibia. those that live as well in wa-
ter as on land.

173. Fera majores dicun- 173. The bigger beasts are called

tur belluæ; crudeliores; he great beasts; the more cruel anas;
sive. hea belluæ; crudeliores; hea great beasts; the more cruel anas;

174. Elephas, maxima bel- 174. The elephant, the biggest
luarum, dicitur terrenti aspe- of great beasts, is said to be affright-
ctu musculi, grunnitūque por- ed at the sight of a little mouse, and
cino: habet duos dentes qua- the grunting of a hog: it hath two
dracubitos; qui dant candi- teeth of four cubits length, which af-
dissimum ebur; pabulum verò fford the whitest ivory, but he
attrahit proboscide. draweth his food [fodder] to him
with his trunk [or long snout].

175. Rhinoceros est corpor- 175. The Rhinoceros is almost
lentia ferè equali, indutus of an equal bulk, arrayed with bony
squamis ossis, & gerens in scales, and wearing on his nose a
naso acutum cornu: quò so- sharp horn: wherewith he is used to
let transfodere ventrem barii; pierce [dig thorow] the belly of the
dum cum illo præliatur. elephant, whilst he skirmageth
with him.

176. Dehinc sunt feri ho- 176. Next are the wild oxen
ves bicornes, bubalus, urus, & with two horns, the buffalo [buffa-
lus] & the wild ox; sed hic habet cornua the ovr, and the bugule; but akis
ad oculos flexa; ad pugnan- bath horns bent to his eyes, useles
dum inutilia. for fighting.

177. Unicornis, spectandus 177. The unicorn, to be look'd at
cornu unico bicubitali, inco- for his one two-cubits horn, inhabits
lit abditissima deserta; neque the most retired wildernesses; nor
capi potest, ob incredibilem can be taken, by reason of his in-
pernicitatem. credible swiftness.

178. Ex gestantibus ramo- 178. Of those that wear branch-
sa cornua, alces est maxima, ed [knapgie] horns, the alce [elk] is
habens tergum inscabile præ the biggest, having a hide [back] tha
duritie; cum rangifer jubarus, cannot be pierced for hardness; then
velocitateque tantâ, ut decur- the rangifer maned, of so great
rat diurno cursu supra octin- swiftness, that it runneth in a daies
genta stadia, per nivem & gla- space above eight hundred furlongs,
ciem. thorow snow and ice.

179. Cervus praxagilis, ge- 179. The stag [hart] very nim-
ble.

staus

ans cornua decidua quotannis, (regiguntur enim, sed ceruæ nulla sunt) solus e. bruius lacrymatur moriturus.

180. *Damæ* cornua late scunt: ibici in dorsum reflectuntur: rupicapre sunt obuntes, ut auxilio horum insiliat rupes, defiliatque indemnus: capreolus (cum sua caprea & hirculis) est minimus corniferorum.

181. *Bestia* non sunt cornuæ: sed armatæ unguibus ac dentibus, quia non herbaticæ sunt, sed carnivoræ: leo robustissimus harum, armisque hirtis, rugit formidolosè.

182. *Pardus* dimittit prædam, quam non assequitur saltu terro; habet pellem distinctam maculis nigris: pardalis paululum diversam, interalbiscantibus punctulis.

183. *Tigris* omnium ferissima, (& ipsa maculosa,) dicitur adeo efferrari sonitu tympanorum, ut dialaceret scipsam acta in rabiem: *lynx* aliquantò minor corpore, haud dispar ferocitate, & visus præacutus, tergoque colorato.

184. *Ursus villosus* continet se per hyemem in spelæis sine victu: *ursa* refingit catu-

ble, wearing horns that shed [fall off] every year, (for they grow again; but the hind hath none) he alone of all the brutes weeps at's death.

180. The fallow-deer's horns spread wide: the ibex his horns bend back upon his back: the wild goats are somewhat crooked, that by their help they may the better clamber up the craggie rocks, and leap [get] down without hurt; the roe-buck (with his doe and fawns) is the least of horned beasts.

181. Savage beasts have no horns, but are armed with claws & teeth, because they feed not on grass, but prey on flesh: of those the strongest the lion, with his shag-hair'd shoulders, roars hideously.

182. The libbard gives over the prey, w^{ch} he catcheth [overtaketh] not at three jumps; he hath a skin speckled with black spots: the panther hath one a little differing, with whitish specks betwixt.

183. Of all, the Tigre most savage (and she spotted too) is said to be incag'd at the beating of drums, that raving mad she tears her self: the lynx something less in body, not unlike in fierceness, and of a very quick [sharp] sight, and a colour'd skin.

184. The shaggie [rough-hair'd] bear during the winter keeps himself in dens with out food; the she-bear

Ios circumlambendo, quia semiformes nascuntur.

185. *Lupus*, voracissima bestiarum, famelicus ululat: *ulper*, gulosa & dolosa, nunquam cieuratur; verò glabrescit, ac fit depilis.

186. *Ovis* perhibetur passim vonto, si herbae desint: aper pastus radicibus, spumat rostro, frendensque dentibus ferit verragos & venatores; interim etiam quandoque

187. *Simia*, (sola quadrupedum exers cauda) est ridicula imitatrix operum humanorum; ut & *ceropithecus*, qui tamen caudatus est.

188. *Lepus* (quo nihil timidius) dormit oculis patentibus; ac si quid strepit, mox territus arripit aures, vel proripit se & confugit ad dumentum si non potest aufuger, & capitur, vagit. *Cuniculo* nihil succutidius; ut qui non tantum crebro foetat, sed & superfoetat.

189. *Erinaceus*, vi o periculo, convolvitur in globum,

fashioneth her whelps [cubs] by licking them over, because they are brought forth half-shaped.

185. The wolf, the most ravenous of beasts, being hungry howleth: the gluttonous and crafty fox is never tamed; in the spring-time he sheddeth his hair, and groweth bald [pild.]

186. The wild-ass is reported to feed on wind, if there be no grass: the wild-boar eating roots, foams with his snout, and gnashing with his teeth strikes both hounds and hunts-men, and sometime kills them too.

187. The ape [jackanapes] (alone of four-footed creatures without a tail) is a ridiculous [apish] actor of the works [doings] of men; also the monkey [baboon, marmoset,] who yet hath a tail.

188. The Hare (than which nothing is more fearful) sleeps with his eyes open; and if any thing makes a noise, she immediately being startled pricks up her ears, or away she flings, and bet-hers her self to the thickets [bushes]; if she cannot get away but is taken, she squeaketh. Nothing is more fruitful than the cony, because it doth not only often kindle, but also after the first young she conceiveth another.

189. The hedge-hog [urchin] perceiving a danger rolleth himself
erigit-

nigritque aculeos, nè prehen- into a ball, and sets up his prickles,
queat: *hystrix ejaculatur* that he may not be laid hold on: the
suos aculeos veluti spicula, porcupine darts forth her prickles
vulneratque insequentes ca- like shafts, and woundeth the pursu-
nes. ing dogs.

190. *Gazela exsudat fragran-* 190. The Cat-amountain sweat-
tissimum moschum: nec diffi- eth out the most fragrant musk: and
mitem hujc carnis zibethicus. the civit-cat doth the like to this.

191. *Cati sylvestres, & mar-* 191. The wild-cats [pol-cats,]
ti, martēque *scythica*, valent and the marten, and sable, are good
et pellicia: sicut & *mustela* for furs, as also the ermin, and
alpina, & *mus Ponticus*, & *mus* fitchew, and woolver; and the
horicus, & *viverra*, *mustelaque* ferret, and the house-weazel.

192. *Sciurus facit sibi um-* 192. The Squirrel makes him-
bellam ambrosia sua caudā, quā self a skreen by his shady tail, which
& utitur vice alæ, dum trans- he uses also instead of a wing, whilst
volat de arbore in arborem: he skips from tree to tree: there is
mole & glire nihil somnolen- nothing more drowse, than the bad-
tius. ger [grayl, brock,] and dormouse.

193. *Sorex, cricetus, uni-* 193. The Rat, field-mouse [sbrew,]
versusque murinus grex (ini- and all the miccy flock, (goes to corn)
mici segetibus) cavant sibi fo- delve themselves holes, wherein they
ramina, in quibus hibernent: make their abode in winter: the
talpa suffodiens campos facit mole [mout, mould-warp] digging
gramos. up the fields make mole-kills [bills
locks.]

194. Ad extremum sunt qua- 194. Finally there are four-footed
drupeda amphibia, incolen- creatures, that live as well by wa-
tia pariter terram & aquam: ter as by land; the beaver and or-
siber ac lura pilosi, caninæque ter hairy, and of a dog-size (but he
staturæ (sed ille habens cau- has a scaly tail, and his kinder feet
dam squameam, pedesque po- like a gosse:.) and the crocodile,
steriores anserinos:.) & cro- which as he is chewing, moveth his
codilus movens superiorem upper jaw: & t' e shielded tortoise,
mandibulam, inter manden- and t' e croaking frog, with the
dum:

dum: & testudo clypeatus, & rana poisonous toad, and the harlequin
 naque coxans, cum bufone & ruddocks, &c.
 nenato, & calamita innoxia,
 &c.

CAP. XX.

H. O. M. O.

M. A. N.

194. Hic genus collustra- 195. Hic genus collustra-
 vimus: classes creaturarum: the ranks of creatures: to whom see.
 quibus quia Creator dedit do- ing that the Creator hath given a
 minarorem, conformatum ad ruler fashioned according to his own
 imaginem suam, hunc age- image; & come on, let us take a view
 dum. (speaking) sed intente, of him: but be careful, that whilst
 ut, dum alia veniunt in cogni- other things fall into our knowledge,
 tionem, tuam tu ne ignores you may not be ignorant of your self;
 teipsum: corpore brutis simi- made in body like the brutes, but in
 lem, mente ad angelicam ex- mind to the height of angels.
 cellentiam factum.

196. Homo conceptus in u- 196. Man being conceived in his
 tero matris, dicitur embryo: mother's womb, is call'd an Embrio
 [editus in lucem, infans: im- [shapeless lump:] being brought forth
 pubis, puer, & pubescens, ado- into the world, an infant: being not
 lescens, & puer, assequens quo yet grown up, a boy & growing ripe,
 terminum Naturæ, juvenis, a stripling, [lad:] being ripe [at
 rum vir & mox procreator. full growth,] and having attained
 tate, senex & denique (in de- the pitch of his stature, a young
 crepita senecta) edentulus se- man: then a man, by and by in his
 necio, & denique (in de- elder age, an old man: lastly (in
 his dropping old age) a toothless, de-
 tardus.

197. Sic de pupa fit puella, 197. So of a baby comes a
 tum adolescentula, inde juven- wench [girl:] then a lass, thence a
 cula, dehinc mulier, tandem young-woman [maid,] after that a
 annosa vetula, woman, at last an aged old wo-
 man [crone.]

198. Itaque humane vite cur- 198. Thus the race of man's life
 riculum

riculum nihil est, nisi nasci, *nasci*,
perascere, *adulescere*, *juvenescere*,
virescere, *senescere*, *mori*.

199. Si attendas ætatis occupationes, *infantia* seipsam ignorat, *pueritia* ludicris transigitur, *adolescencia* curiosis tentatur, *juventus* vanis oblectatur, *virilitas* laboribus fatigatur, *senectus* relabitur ad priorem invalescentiam, (hinc senes dicuntur repuerascere, & esse bis pueri :) donec senilis marcor consumat & consummet vitam, heu quam fugacem!

200. Interea tamen demandantur nobis hinc magna peragenda, quæ omnia eo tendunt, ut præparemur æternitati, in quam intromittendi sumus: disce igitur **TE IPSUM NOSSE**, obsecro!

CAP. XXI.

Corporis humani externa membra.

201. *Corporis nostri* compagem, (rationalis animæ habitaculum organicum, tantum illustre specimen sapientissimi Architecti) nemo satis admirari queat, si articulatim spectatur.

202. Quæ membra bina dantur, locantur ex adverso ad

is nothing else, but to be born, grow boy, lad, young man, man, old man, and die.

199. If you mind the employments of each age, infancy knows not its own self, childhood is passed away [spent] in sports [pastimes], rippling age is tempted with curiosities, youth is delighted [taken up] with vanities, man-hood is tired [wearied] with labours, old age falls back to its former weakness, (hence old men are said to grow children again, and to be twice boys) until the decay of old age waste and finish life, alas how swift!

200. Nevertheless in the meanwhile, there are great things put upon us here to perform; all which do tend hither, that we should prepare our selves for eternity, into which we are now entering: learn therefore, I pray you, **TO KNOW YOUR SELF.**

The outward parts of mans body.

201. The frame of our body (being the organick seat [dwelling] of a rational soul, as the noble essay [master-piece] of the most wise builder) none can sufficiently admire, if it be lookt upon, joyn't by joyn't [piece by piece.]

202. Those members [parts] which are twain [one of the same latera];

lateras quæ singula, per medium; præstabiliora supremo loco vel intimo; sequiora infimo vel extremo.

203. Capilli contegunt potissimam partem capitis, & rotati in vertice: anteriorem decorat facies, e qua dignoscimus personas: in facie autem frons eminet, figura prope semicirculari, (desinens utrinque in tempora) plerisque glabra, paucis hispida, senescentibus rugosa, lætis erugata, iracundis caperata.

204. Oculi subjacent fronti, mobiles quoque verum, facti e tuniceis, & transparentibus humoribus, prominui cernunt obsecrui, profundiores clariùs: sed birquis fundant, sæpè lachrymas, quotidie gramia.

205. Papilla (circumfusa albo) est speculum, in quo imaginacula rerum objectarum resplendent, in forma pupularum: eam humectant palpebre nictando, cilia vero, (e crepidine palpebrarum enata) una cum superciliis, prohibent ut nè quid incidat.

(kind) are placed on the sides, one against one another; such as are single; in the middle; the more excellent ones, in the bighest or inmost place; the baser ones, in the lowest or outmost.

203. The hairs cover the greatest part of the head, (turn'd round at the crown:) the former part the face doth adorn, by which we know persons (from one another:) in the face the fore-head is of most note, almost in the form of an half circle, (ending on both sides at the temples) which most men have slick, some few hairy, old folks wrinkled, those that are cheerful (merry) smooth, and the angry frowning (frowning).

204. The eyes lie below the forehead, moving (rolling) every way, made of coats and transparent humors; those which stand out, see more dimly; the more deeper the more clearly: but the eye-corners sear (sear, sew out) tears often, gum (spadder) daily.

205. The apple (high) of the eye (compass'd with the white) is a looking-glass in which the resemblances of things presented do glister in the shape of babies: this the eye-lids keep moist by twinkling, but the breees (hairs) growing out of the brim of the eye-lids together with the eyebrows, hinder any thing from falling in.

206. *Auriculæ* sunt adaptatæ *auribus*; *patulæ*, ad repertiendum sonos & cavatæ, ad introvertendum anfractibus.

206. The laps of the ears are fitted to the ears; being wide (open) to beat back the sounds, and hollow to turn them inward by their windings.

207. *Nasus* incipit ad intercilium, datus respirationis causâ: demittit se inter duas *nasas*, discriminaturque in duo spiracula, *nares*, per quas emanans mucus detinetur à vibrissis, ut nē defluat ante mutationem.

207. The nose begins at the space between the brows, given us to fetch breath: it goes down betwixt the two cheeks, and is severed into two breathing holes, the nostrils, through which the snot (snivel) running down is staid at the nose-hairs, that it may not drop down before it be wip'd (blown, snifed.)

208. Infra *nasum* sunt *subicunda labia*, *apertile os*; *mentum* & *maxillæ*, ephebis lanugine, *viris barba* intertexæ; *superius labrum* tegitur *mystace* bipartito; sed *quidam* sunt *imberbes*.

208. Beneath the nose are the ready lips, the mouth to open; then the chin and the jaw-bones, in youth covered with down, in men with a beard; the upper lip is covered with a pair of mustachoes; but some are beardless.

209. *Jugulum* est pars *colli* *anterior*, *cervix* *posterior*.

209. The former part of the neck is the throat, the hinder part the nape (crag.)

210. *Pectus* *turget* *papillis* (*calidioribus* *maribus* *hircum*;) *umbilicus* est in medio *ventris*; *infra hunc* *inguen*, cum *adjacentibus* *verendis*, quæ, ut *nudare*, ita *nomina*. *re*, *pudor* *vetat*.

210. The breast swudgeth out with nipples (paps, teats) (in hot natur'd men hairy;) the navel is in the midst of the belly; below it the lesk (groin) with the adjacent privities, which shame as well forbids to name, as to uncover.

211. *Tergum* habet *humeros*, *dorsum*, *lumbos*, & *nates*, obvolutas *clunibus*, *sessionis* *gratia*; *ad latera* sunt, *axillæ*, & *hypochondria*.

211. The back hath shoulders, a ridge, loyns, and a breech, be-wrapped about with buttocks, to sit on: on the sides are, the armpits and the flanks.

212. Ab humeris dependent torosa brachia; hinc flexibiles cubiti, (quibus inniri solemus) & lacerti; manusque perquam versatiles, ut quidvis pro lubitu versare ac informare valeamus: quarum sinistra tenet, dextra operatur; quamvis hoc se habet apud scapulas, contrariè, apud ambidextros, indiscriminatim.

213. Manus concava dicitur vola; diducta, palma; contracta, pugnus: habetque digitos quinque, & quisque digitus articulos tres; totidemque condylos: quorum postremi exeunt in ungues, quibus scabimus, scalpimus, laciniamus, laceramus, (pollice premimus, indice monstramus, verpo ludificamus, anulari annulos gestamus, auricularis pro auri-scalpio est.)

214. Sic infra coxas femora sunt: sub genibus crura; sub poplite surae; & suffragine est imus pes, continens talos & calcaneum, convexam plantam, & salum ballumque cum digitis, quibus subnixi eminentius protollimur.

215. Libetne introspicere

212. From the shoulders hang down the brassy arms; hence the bending elbows (on which we are wont to lean;) also the arms and the hands very pliant, that we may turn and wind any thing at our pleasure whereof the left-hand holdeth, the right worketh; although with left-handed folk, this is quite contrary; with those that can use both hands alike, indifferently.

213. The bowing hand is called the hollow; being spread open, the palm; being clutcht, the fist: and it hath five fingers, and every finger three joynts, & as many knuckles: the last of which end at the nails, wherewith we claw, scratch, tear, rend in pieces, (with the thumb we crush [tweak,] with the forefinger we point at, with the middlefinger we jeer, on the ring-finger do wear rings; the little-[ear] finger serves in stead of an ear-picker.)

214. So below the hips are the thighs; under the knees the shank [legs:] under the ham the calves of the leg; at the pasterp [hough] is the lowest foot, containing the ankles and the heel, the ball of the foot, and the sole, and the great toe with the other toes, on which standing [on tip-toe] we are raised higher.

215. Libetne introspicere

215. Have you a mind to look

216. Libetne introspicere

216. Have you a mind to look

interranea?

terranea & videbis mirabilio-
ram structuram microcosmi,
cujus fulcra ossa, circiter tre-
centa sunt: divisa in ossa ca-
pituli, trunci, artuum. *side Tab. 5. & 6.*

216. Capitis calvaria est pe-
dinatum veluti confuta, ex
pluribus ossibus: duæ maxil-
le continent triginta duos
dentes; in totidem alveolis;
quorum anteriores quaterni
vocantur incisores, utrinque il-
lis proximi canini, dehinc qui
in maxillares, (seu molares,) *postremò gemini bini.*

217. Truncum constituunt,
in longum quidem spina dors;
superne verò, ossa thoracis; in-
terne as sessibilli.

218. Spina dors (ut serviat
corporis flexuræ ac erectioni)
dissecta est in vertebrae trigin-
ta quatuor: quarum septem
insunt cervici, duodecim ter-
go, quinque lumbis, quatuor
ossi sacro, residuæ sex ossi coc-
cygis. *(side Tab. 5. & 6.)*

219. Ossa data pectori mu-
niendo sunt, inane sternum,
duo ergo scapulae duæ (quæ
cum sterno copulantur) *scapulae*
seu jugula, in artibus fore-
la dicuntur) collateraliter verò
costæ, utrinque duodecim, om-
nes exsurgunt e vertebrae spine;

into the inner parts: you shall see
a more wonderful compos'd frame of
the microcosm [little world,] whose
props are the bones, about three
hundred; divided into the bones of
the head, of the body, of the limbs.

216. The skull [brain-pan] of
the head is as it were stitch [packs] I
together like comb-teeth of several
bones: the two jaws contain in them
thirty two teeth, in as many sockets;
of which the fore-most are called
the fore-teeth, the next to them on
both sides the dog-teeth, then the
five jaw-teeth (or grinders,) finally
the two cheek-teeth.

217. These make up the trunk,
[bulk,] long-wisè the ridge-bones;
but upwards the breast-bones; down-
wards the seat-bone.

218. The back-bone [chine]
(that it may serve for the bending
and raising up of the body) is divi-
ded into thirty four rack-bones:
of which seven are plac'd in the neck,
twelve in the back, five in the loins,
four in the holy-bone, the remaining
six in the rump-bone.

219. Bones given for the guard-
ing of the chest [breast,] are, afore
the breast-bone, behind the two
shoulder blades: (which the collar
or throat-bones join to the breast-
bone, call'd in birds, the merry-
thought:) but side-long the ribs,
on each side twelve, all issuing from

sed tantum septem superiores the rack-bones of the chine; but
articulata cum sterno: qui the seven highest only jointed
ne breviores nothas vocant. with the breast-bone: the shorter
five they call bastard-ones.

210. Os sessili vocatur sub 220. The seat-bone under the
lumbis osiliam; in opposito; loins is called the flank-bone, over
(sub ventree) ex pabis; ad latera against [Achwart] (under the belly)
re, quæ femoribus insitit, of the thare-bone; on the sides, where
it stands upon the thighs, the hip-
bone.

221. Arta sunt manuum & 221. Joints are the bones of the
pedum ossa: illa impacta scæ hands and feet: those fastened in the
pulis, hæc coxendi cibus; shoulder-blades; these in the hip-
bones.

222. Ossa manus unius tot 222. The bones of one hand are
sunt, quor veretere spirit dæ as many as the rack-bones of the
fi: os brachii unum; cubiti duo; chine: una arm-bone two of the
(ulna & radius); carpi octo; elbow, (the ell and shutele); eight
metacarpi quatuor; pollicis of the wrist: four of the ball of the
tria; reliquorum digitorum thumb [after-wrist]; three of the
quatuor; conjunctim, sex do thumbs: four of the rest of the fin-
gum; aliter, sexdecim; gers; altogether, sixteen.

223. Sed in pede non nisi 223. But in the foot there are
triginta sunt; os femoris unum; moren but thirty: one bone of the
cruris duo (tibia & fibula); tarsi thigh: two of the leg (the shin
septem; metatarsi quinque; de bone and brace) seven of the heel
gitorum quatuordecim; & in five of the in-step; fourteen of the
super patella genualis; toes: and moreover [besides] the
whirlbone of the knee.

224. Majore ossa sunt 224. The greater bones are bal-
intrinsecus, continentque med- low in side, and have marrow
ullam; minora, non quidem in them; the lesser are not indeed
medullosa, succosa, etiam: marrow; yet many all of them
omnia congesta extrinsecus are on the out-side with little
membranulis.

225. Junctura ossium simpli 225. The joinings of the bones

commiffura glutinantur, ubi sine flexu funt: fed ubi debent flecti, cohzrent articulationi, per inferum caput alterius coxylæ alterius: interpoſita tamen cartilagine, (velut coſtrella) ne offa (mutuo conſactu & attritu) dolorem ſentiant: ac ne etiam violento motu offa divellantur, aut laxentur, quilibet articulus circumligatur ligamentiſſimis.

are glew'd together by a plain clapping together, where they are without bending: but where they ought to be bent, they hang together join'd by joint, by the head of one thruſt into the hollow of the other, yet with a gentle being put between (as a pillow [bolſter]) leſt the bones (by rubbing and fretting one againſt another) ſhould feel any pain: and leſt the bones alſo ſhould by violent motion be pluckt aſunder or looſen'd [put out of joint,] each joint is tied about with moſt ſtrong ligatures [strings.]

C A P. XXIII.

Carnea partes corporis.

The fleſhy parts of the body.

226. Ita eſt ſceletus noſtri corporis, quem caro circumvenit: ar non continuâ maſſâ, ſed ob diverſas motiones membrorum) diſperſita velut in funes, aut farcinulas, quæ anatomice vocant maſculos, & numerant quadringentos quinque: qui, detracta cute, ſic apparent. (*Vide typum æneum.*)

226. Thus is the Anatomy of our body, which Fleſh doth cloathe round: yet not with one entire lump, but (by reaſon of the ſeveral motions of the limbs) parted as it were into ropes, or gut-puddings [links,] which the Anatomists call muſcles, and reckon four hundred and five of them; which when the ſkin is ſlead, appear thus. (See the brazen-type.)

227. Cerebrum eſt ſummum inter viſcera, convelatum gemina meninge, intra cavernas cranii: in ſe autem diſiſum in quatuor cellulas, (vocant ventriculos;) & quintum ſub occipite, cerebellum: a quo medulla ſpinalis exit, & ab hac rami nervorum div-

227. The brain is the chiefest among the entrails, covered over with a double film within the hollow of the ſkull: but in it ſelf divided into four little cells (they call them ventricles;) and the fifth under the hinder part of the head, the brain-pan, out of which proceeds the marrow of the back-bone, and from this a-

dunt se per totum corpus, gain the branches of the nerves dis-
perse themselves through the whole
body.

228. Cava trunci sunt divi- 228. The cavities of the trunk
sa in duas concavitationes, are divided into two stories, parted
dissepas ab invicem carne from one another by a fleshy parti-
septo transverso, (diaphragma- tion (lying overthwart the mid-
re.) supra quod, est thorax; riss:) above which is the breast; be-
infra illud, venter. low is the belly.

229. Thorax continet pre- 229. The breast contains in it the
cordia: nempe cor, inclusum upper entrals; so wit, the heart
pericardio, unde prodit aorta shut up in the heart-purse; from
magna, truncus arteriarum, whence proceedeth the great artery
dividendarum per omne corpus; [aorta] the stem [stock] of the ar-
& pulmonem circumdatum cor- teries, beating [panting] pulses, to
di, carne rara, ceu spumæ, ac be branched throughout the whole bo-
bivalvi dy; and the lungs [lights] surround-
ing the heart, with thin flesh, as if
it were frothy, and with two flaps.

230. Viscera abdominis sunt 230. The bowels of the paunch
septem: ventriculus (cum in- are seven: the stomach (with the gus-
tellinis subistratis sibi) circum- lying under it) cover'd with the cawl
tectus omento: ad cuius dex- [kell:] at the right side of which li-
eram jacer secur, cum vesicula eth the liver, with the long small
felle oblonga: ad sinistram ve- bladder of the gall: and on the left
ro lien, & in lumbis duo renes: the spleen [milt,] and in the loins
tandemque urinaria vesica: the two reins [kidneys:] and lastly
omnia hæc circumtensa perito- the bladder of piss: all these spread
neo: tota vero corporis com- round about [over] with the rim of
pages cute, & cuticula. the belly; but the whole frame of the
body with a skin, and little [skin]

CAP. XXIV.

Humores corporis cum spiri-

tibus.

The humours of the body with
the spirits.

231. Quemadmodum ossa

231. Even as the bones are plump

explent

impletur carne, ita carou-
tur humoribus; hos autem per-
meant spiritus, effectores omni-
um, quæ fiunt in corpore.

up with flesh, so the flesh is moistened
with humours; and through these
also pass [get] the spirits, the a-
ctors of all things which are done in
the body.

232. Humor primarius est
sanguis, rubeus & dulcis; tum
pituita (phlegma) subethicans
& insipida; dehinc cholera, bi-
lis flava & amara; tandem me-
lancholia, bilis atra & acida.

232. The chiefest moisture is
the blood, red and sweet; then spi-
tle [phlegm] somewhat white and
without taste; afterward cholera,
yellow and bitter; lastly melanco-
ly [black cholera] black and sour.

233. Pro præpollentia hu-
morum inducitur nobis diver-
sitas temperamentis: ut alii di-
cantur sanguinei, calido humi-
di & iacres; alii cholericæ, ca-
lido sicci & feroces; alii phleg-
matici, frigido humidæ & seg-
nes; alii melancholicæ, frigi-
do sicci & tristes.

233. According to the predomi-
nance of the humors there is brought
into us a diversity of temper; that
some of us are said to be sanguine,
hot and moist and cheery; others
choleric, hot and dry and fierce
[testy]; others phlegmatick, cold
and moist and sluggish; others me-
lancholy, cold and dry and sad.

234. Spiritus autem sunt
depuratissimo sanguine, & dis-
fundunt se per corpus totum,
ad illud vivificandum & vege-
tandum: naturalis distillat ex
hepate, per venas; vitalis dis-
tillat ex corde, per arterias;
animalis dimanat ex cerebra, per
nervos.

234. But the Spirits are made of
the most refined blood, and spread
themselves through the whole body,
to quicken [enliven] and cherish it:
that which is the natural one flows
[issues] from the liver through the
veins; the vital spirit sallies out of
the heart, through the arteries; the
animal spirit trickles from the
brain, through the sinews.

235. Quisque illorum sibi
proprie manere suo peculiari:
naturalis distribuit membris
nutrimentum; vitalis commu-
nicat eandem vivificum calo-
rem animalis dirigit sensum

235. Each of them dischargeth
his own proper office: that which is
natural distributeth nourishment to
the members; that which is vital
imparteth to the same a lively heat;
the animal ordereth the sense and

& motum: quæ singula, quæ ratione fiant, edisce. *mation: each of which things per what manner they are done, learn.*

CAP. XXV.

Functio naturalis.

The natural function[operation].

236. Omnia membra nu- *236. All the members are nourished by blood: but the blood is tem sitex concoctis alimentis, made of food digested, in this cause hoc processu* *[order,]*

237. Alimentum (incisum *237. The food [meat], (being primitibus, atque confregit) minced [bred] with the fore-teeth caninis, si quid durum fuit) and broke with the eye-teeth, manditur molaribus, mansu- if any thing were hard) is champed que demittitur e bucca, per [chaw'd] with the grinders, and be- galat in stomachum: ubi sit- ing champed is let down out of the cardie prima, hoc est, con- cheek-puff through the gullet [wa- versio] ingestio cibi & potus in ron] into the mouth of the stomachi chylum: si quid hie non suffi- where is made the first concoction, cienter percipitur est, auget that is, the turning of the meat and pinguam. *et hanc hanc, ydoneam drink taken into a chyle, & mixt in chylum: si quid hie non suffi- pappy substance: if any thing is not cienter percipitur est, auget hanc sufficiently concocted, it encreas- seth flegm.**

238. Chylus deferitur per *238. The chyle is carried down inferius orificium ventriculi (through the lower orifice [passage] in vasa: ista sunt gracilia of the man) into the little guts: quæ intestina, & convoluta in the small guts are the more slender, folded [roll'd, wrapt] up in- terna: spiras & obvol- central, folded [roll'd, wrapt] up in- luta mesenterio: ibique eliqua- to several sorts of rings, and be- tur purius: protusus facibus about [emwapped] with the midriff: crassioribus per intestina cas- and there it is strained more purely: fiores, rectisque & cymis fo- the grosser deers being thrust along- ras: (disiuncur olera & merda,) through the greater guts, and being voided and thrown forth ad ports (the*

239. Quod autem nutriti- *239. But whatsoever remaineth*

hum inest chylo, exsugunt ve-
na mēfaraicæ, immittuntque
hepatī per venam portam; ubi
peragitur concoctio (secunda
hoc est, sanguificatio,) amo-
nis inde per tres vias ternis
incrementis, serosis, turbidis,
perculsis.

240. Nam quod fœorūm
est, id meat ex hepate (per ve-
nas emulgentes) ad renes, ul-
teriusque per venas albas (u-
rinas) ad vescicam: eū urina
instillatur, & exinde meien-
do emittitur.

241. Quod turbidum est in
sanguificatione, id trahit ad fe-
cem, receptaculum atrae bilis;
immittitque rursū in intestino
crasso, per venulas certas.

242. Tandem vesicula fellis
receptat inflammatores por-
tionculas (sanguinis) & trans-
mittit eisdem ad intestinū, quæ
inde stimulantur ad egeren-
dum stercore.

243. Sanguis sic jam puri-
ficatus, digeritur per venam
cavam, dimittentem ramificu-
los quoquo versas, ubi sit ter-
tia concoctio: dū quodvis
membrum bibit rorem illum

in the chyle which pertaineth to
nourishment, the little mēfaraick
veins suck it out, and put it into the
liver by the port-vein [vena por-
ta] where the second concoction
is performed (that is, the changing
of nourishment into blood,) three se-
veral extremes, the serous, turbid,
adust, being carried away thence by
three passages.

240. For the wheyie part, that
passeth from the liver (through the
emulgent veins) to the kidneys [reins]
and further through the white veins
(urine-tunnels) to the bladder: into
which urine droppeth; and from
thence is let out by pissing [making
water.]

241. The muddy part in blood-
making, the milt [spleen] draweth
to it self, being the receptacle of me-
lancholy [black choler:] and lets it
in again to the great gut, through
certain little veins.

242. Lastly, the bladder of gall
receives the more inflamed parcels
(of blood) and in like manner con-
veys them to the guts, which chive-
by are goaded [stir'd] to throw forth
[void] dung.

243. The blood being now thus
cleansed, is carried through the [ve-
na cava] hollow vein, shooting forth
its little branches all about, where the
third concoction is made: whilst
each limb sips in that bloody dew

sanguineum exstillantem, & dropping [trickling] through, and assimilatur sibi lenta agglutinatione, atque sic accorporatur, likening it to itself by a clammy clinging together, and so by this means imbodyes it.

244. Excrementa hujus tertie concoctionis sunt impuritates collectæ membrarum, expellendæ per poros cutis, & alia emunctoria: (puta per sudorem, sputum, mucum, steruationem) ut ne faciant putrescentes morbos.

245. Ergo quodcumque membrum est indigum alimentis, sollicitur suas venulas; illæ venas; hæ jecur; jecur venas mesaraicas; hæ ventriculorum; ventriculus verò corrugat se, si non habet quod det: & hoc est, quod vocamus esuriam; si autem cum opus est alimentum humido, faucibusque are-

244. The excrements of this third concoction are the uncleannesses gathered from every limb, which are to be driven out through the pores of the skin, and other drainers: (as by sweat, spittle, snivel, sneezing) that they may not breed putrid diseases.

245. Therefore whatsoever part is wanting of nourishment, it calls for its small veins; these, the greater veins; these, the liver; the liver, the mesaraick veins; these, the man; but the man shrivels it self, if it hath nothing to give: and this is that which we call hunger; and thirst when we stand in need of moist nourishment, and the chaps are dry.

CAP. XXVI.

Functio vitalis.

The vital function [operation]

246. Cor, fons vite, ex quo quit (ex purissima portione sanguinis) flammulam spiritus vitalis dictam, distribuendam per arterias in omnia membra.

247. Palpitat autem per calore continenter: ut experiri potes ex contractu pectoris, arteriarumque pulsu,

246. The heart, the fountain [spring] of life, doth boil up (out of the finest parcel of blood) a little flame, call'd the vital spirit, which is to be imparted through the arteries into all the members.

247. And it pants [trembles] by reason of its heat incessantly, as you may try by the feeling of your breast, and the beating [panting] of

presertim

praesertim ad carpos, & ad the arteries, especially at the wrists,
tempora. and at the temples.

248. Pulmo ergo illi adja- 248. The lungs [lights] there-
cens attrahit (distendens se- fore that lie next to it, draw (by
se inftar follium) frigidiusco- stretching forth themselves like bel-
lum aërem, cūque astando low) a cool air; and by fanning it
cordi refrigerat illud: rur- to the heart refresh it; and again by
sumque se comprimendo, & re- crushing themselves and breathing
pescit aërem restando, egur- back the air being heated, discharge
gitat fuliginosos halitus: quod foggie vapours: which we call taking
spiritus & respirare vocamus, and fetching breath.

249. Quæ res cum deser- 249. which thing seeing is serves
uat vitæ sospitandæ, factus est for the preserving of life, that chan-
canalis ille (a faucibus oris in nel (which comes down from the
pulmonem descendens) ex car- chaps of the mouth to the lungs)
tilagineis annulis: ut possit was made of gristly rings: that it
patere semper, & claudi nun- might alwaies lie open, never be shut,
quam, ne respiratio intercipi- lest the breath should be stopped.

250. Sed hæc æteria aspera 250. But this wind-pipe is al-
est simul vocis instrumentum: so an instrument of the voice: be-
quippe cūsummitas, guttur, cause its top, the throat, hath a lit-
habet rimulam fistulæ similem, tle cleft [rist] like a whistle, into
in quam aër impulsus sonat: which the air being forced sound-
acutius vel gravis, prodeun- eth, sharp [shrill,] according as the
nulus tæchæ se progerens (su- ring upper or lower) of the weapon
perior aut inferior) a larynge thrusteth it self forth makes a di-
stantiam facit, hæc a larynge stance from the throttle.

251. Articulatam vocem 251. The various dashing of the
facit varius allisus soni (ad sound (at the tongue, palate, teeth)
linguam, palatum, dentes) va- and the various shaping of the mouth
riæque configuratio oris. makes a distinct voice.

252. Inde est quod bruto- 252. Hence it is that the voice of
rum voces multifonæ, & ra- brutes are of many sounds, and yet
men unifonæ, sicut anguis e- but of one sound: for the snake only
nim tantum sibilat, aquila clan- hisseth, the eagle scilleth, the stork
git,

gil, cicnia glaterat, cornix, car. chattereth, the crow kaweth, the
 nicatur, apis bombylat, has haat, bee hummeth, the cow loweth, the
 saurus mugit, ovis balat, porcus bult belloweth, the sheep bleats,
 grunat, aut quiritat, vulpas gan. the hog grunts or whines, the fox
 ait, mus marmurat, &c. pulces nyelps, the hear grumbles, &c.
 narent apce, quis carent pul. fishes have no voice, because they
 none ad trachea. 253. But man can make several
 arque aliter sonare, dum tristis. sounds: whilst being sad he sighs,
 suis sufficit, agrotus gemit, im. sick he groans, outrageously grieved
 patienter dolens plorat, &c. he moans and wails, speaking softly
 tut, tacite loquens miffut, aut be. mutes (mumbles) or whippers,
 susurrat, sonora clamat, &c. speaking aloud he hawls (cries out)
 254. Quia vero trachea non potest tolerare aliud, praeterd. cannot endure any thing beside air
 zecem (alioquin mox cumuletur, or otherwise it is troubled, and by
 aut, tussiendoque expectorare, coughing seeks to throw out of the
 molestam rem, quaerit) addit, breast any thing that grieves it: the
 ibi operculum, gurgulio, obtu- cover [flap] thereto joined, the
 rat daryngem, cum, cum ali- throat-pipe [guggle] stops the thro-
 mentum, a phago ingeritur, &c. then, when the meat is carried
 et aliquid iussur, &c. down into the gullet, lest any thing
 255. Inossile sunt duo fun- The almonds of the ears
 glo, glandulae, sibi ad. are two spongy kernels, seated there
 fied, & veluti fontes salivae, at the palate of the mouth, & the
 lingua, & semper salivandum. springs of spittle to keep the tongue
 always moist and glib.

CAP. XXVII.

Functio animatis, cum sensu. The animal function (operation)
 with sense, motion, and rest.
 256. Sedes spirituum ani- 256. The seat of animal spirits
 malium est in cerebro: unde is in the brain: whence they by run-
 ning out (of it) through little nerves
 (ad oculos, aures, nares, lin- (stems) to the eyes, ears, nostrils,
 guam,

quam, & per omne corpus) tongue, and along the whole body)
sunt, ut quicquid nos con- cause, that whatsoever comes near
tingit, quale sit cognoscatur. us, it is known what it is. (TAST)

257. Nam calæne aliquid. 257. For whether any thing be
an-frigeat, competes tangen- hot or cold, you shall find (know) by
do: humidiorne aut secum sit, touching it; wet or dry, by gri-
prehendo; durum an molle, ping it; hard or soft by pressing
comprimendo; asperum an le- (crushing) of it; rough or smooth,
ve, atrectando; grave an leve, by handling it; heavy or light, by
attollendo; ubi sit in tenebris, lifting (raising) it; where it is in
palpando. the dark, by groping.

258. Acque iste est primus 258. And this is the first sense,
sensus, Tactus, quæ si afficimur Touching (feeling,) where-with if
blandè, voluptas est; si moleste, we are pleas'd (kindly taken); tis
dolor; si blandulis pressatio- pleasures; if troubled, pain; if with
nibus, Pissillatio; si minutulis pretty fine touches, tickling; if
compunctiunculis, pruritus. with little smart pricklings, itch.

259. Idem spiritus exami- 259. The same spirit examines
nat saporès lingûæ, porosa & (tries) savours (tastes) with the
nervosa membra deprehendit tongue; a member full of pores and
disque mol esse dulce, vel ama- nerves; and doth find honey to be
rum, acetum, melleum, piper sweet (luscious,) gall bitter, vine-
scire, struatum, matrum, sepi- gar, sharp (tart,) pepper hot (bi-
dum, ignatum, asperum, lac- ting,) ripe fruit savoury (well-re-
bruscum, acerbum, multaque dist), green fruit harsh (crabbed,)
pietatis, insipida. Etque hic wild fruit sour, and many things
levis, sensus, Gustus, ad com- altogether unsavoury (flat:) and
this is the second sense, the Taste.

260. Tercius est Olfactus, 260. The third is the Sense (finel-
infernosrens odor, hoc est ling,) discerning smells, that is to
subtilissimas exhalationes re- say, the subtlest vapours (breath-
rum: que pertransando ad na- ings) of things: which by flowing to
res, spiritum efficiunt, vel the nostrils, (take) the spirit, either
gracè, suaveolentiæ, vel mole- with pleasure, as sweet smells; or
stè, graveolentiæ: ut cum adusta with trouble, as a stinking smell;
carni exhalat odorem putida as when flesh being scorched breathes

putorem;

passer fuscus (*furvus* ,) *passer* red;] pitch is *cole-black*, a black-
pullus , *anser aquilus* , *castanea* moor [*negro* , moor] is *swart* [*taw-*
padicea (*badia* .) ny ,] a sparrow brown [*murry* ,] a
goose of a dark-gray, a chestnut of
a chestnut-brown, (a bright bay .)

265. *Inter cærulea & lu-*
tea discernes, si dices caryo-
phylla hyacinthina, violas ian-
thinas, fugillationem lividam,
cyanum cyaneum, felinos ocu-
los castios (*glaucos* ;) *aurum*
verò est flavum, cadaver luri-
dum, lupra rava, larer semico-
flus gilvum.

265. You will discern twixt blew
and yellow things, if you shall call
gillyflowers of a dark-purple-blew,
violets of a violet-colour, the mark
of a bruise black and blew, the
(herb) blew-bottle of an azure
[bright blew,] cats eyes of a gray-
blew [*owl-ey'd* ;] but gold is of a
bright yellow, a carcase wan, a she-
wolf tawny, an half-burnt brick a
whitish yellow [*fallow* .]

266. *Inter viridia & rubra*
hic discrimina: quercetum est
herbeum, pinetum prasinum, pon-
tus viridis, & cum undat, ve-
netus: c. rubris sunt, coccus
purpureus, minium, puniceum,
flamma rutila, vulpecula rufa,
leo fulvus.

266. Between green and red things
thus put a difference: a grove of oaks
is of a grass-green, a grove of pines
of a leek-green, the sea of a glass-
green, and when it waves, a venice-
green: of red things there are, scar-
let-grain of a crimson [*common pur-*
ple ,] *vermilion* , red-led] of a dark-
ish-red, flame fire-red,] *glittering* ,
red,] a fox reddish, a lion dun
[*yellow-tawny* , *de roy* .]

267. *Ut autem sentias, co-*
sentire, dati sunt sensus incer-
ni, tres: 1. Sensus communis sub
incipite: 2. Phantasia, sub
vertice: 3. Memoria, sub oc-
capito: illic spiritus, tanquam
in specula stans, arripit simu-
lachrum cujusvis rei visæ,
audet, odorat, gustat, cognat.

267. That a man may know that
he perceiveth [things,] three inward
senses are given us: 1. The common
sense under the forefront of the head:
2. the Fancy under the crown [*top*
of head :] 3. the Memory under
the hinder part: in that place the
spirit stands as in a watch-tower
[*centry*] layeth hold on the resem-
blance

istituta specularis disjunctat;
hic illas icones in futurum re-
condit, & pro occasione de-
promit.

(260 in 1610) ...

260. Officium igitur son-
sus communis est attendere;
phantasiz, imaginari; mem-
ria, meminisse; aut, si quid ob-
lita fuit, reminisci.

269. Idem animalis spiri-
tus operatur localem motum:
dum discursans per nervos, &
implens musculos, hinc inten-
dit tendines, inde retrahit:
quam intensionem & contra-
ctionem sequitur motus mem-
bri.

279. Fossus autem quærit
quiescere, ideoque (derelictis
sensoriis) occultis se in sua in-
transey, quod somnum vocamus:
& sic dormire nihil est, nisi
habere sensus requiescentes ab
externis operationibus; quod
idem spiritus defessis, & disper-
sis, & disperdin, se intra se re-
colligant.

(279 in 1610) ...

281. Naturalis enim spiri-
tus maxime tunc vacat diges-
tioni; vitæ separata hæc omnia
calorem; animalis seipsum in
cæbro vegetans, & sensu cal-
lido transcurans; in quæ-

blance [catcheth the shape of every
thing seen, heard, smelt, tasted, toucht
[felt;] in that other, viewing them
judgeth of them; in this it storeth up
those resemblances for after-use, and
as occasion serves brings them out.

268. The duty therefore of the
common sense is to attend [mark;
of the fancy, to imagine; of the me-
mory, to remember; or, if it have
forgot any thing, to call it to mind.

269. The same animal spirit doth
work [cause] local motions: whilst
running up and down through the
nerves, and filling the muscles, it
on this side stretcheth the tendons,
on that side it pulls them back: up-
on which stretching and pulling back
follows the motion of the part.

270. But being weary it seek's rest,
and therefore (having left the organs
of sense) hideth it self into its retire-
ments, which thing we call sleep:
and thus to sleep is nothing else, but
to have the senses at rest from their
outward workings, to the end that
the same spirits being wearied, and
scattered; and spent, may gather
themselves again within themselves
[retrahit].

281. For the natural spirit is
then at most leisure for digestion, the
vital repairs the tired heat; the
animal resting it self in the brain,
and running up and down its cells, up-
on which stretching it tightens, & re-

phantasmata incidit, illa re- assumes them to be vices & vices
assumit perspeculando, quod which we call a dream.
somnia vocamus.

272. Tempestivus sopor re- 272. Seasonable sleep refresheth
creat nos, quia vires auctat; us, because it increaseth [strengths,
nimia vigilia fatigat, quia ex- improves] strength; overmuch watch-
haure: nec tam impensè de- ing-wearieth, because it exhausts:
bilirat inedia, quàm insom- neither doth want of food so ex-
nia, hæc tamen omnia & aliter ceedingly weaken, as want of sleep.

273. Qui dormit, is o- 273. He that is sleepy, yanneth
scitat & pandiculatur: qui and stretcheth: he who lumbriceth,
dormit, is nictat oculis, & twinkles with the eyes, and nods
mutat capite: qui dormit, som- with the head: he who sleepeth,
nat, & aliquando stertit: qui dreameth, and sometimes snorteth:
edormivit, expergiscitur (seu he who hath slept soundly, is rou-
erigilat,) expersciscitque ex- sed up (or waketh of himself:) and
pergescit (seu excitat) a- being waken'd, wakens (or raiseth)
lios, others.

CAP. XXVIII.

Mens cum affectibus & con- The mind with the affections,
scientia, and conscience.

274. Quia sensus percipi- 274. Because the senses take no-
unt præsentia tantum objecta tice of those objects only that are
(& quidem superficialitè,) da- present (and indeed but superficially
tæst mens; hoc est, vis ad ab- too,) a mind was given us; that is,
sentia quoque penetrandi, ab- a power [force, ability] of piercing
sensus indagandi, futura præ- into those things also which are ab-
sentiendi: cum arbitrio peten- sent, of searching our things to come:
di bona agnita, & facultate with a will choice] of desiring things
audendi concupita, acknowledg'd good, and an ability of
ventring on the things desired.

275. Vocamus vim illam 275. We term that force of pier-
penetrativam, rationem, que cing into things, reason, which seeks
rerum intellectum quærit: out the understanding of things: that
vim boni appetitivam dicimus power whereby we desire that which

volunta-

voluntatem, quæ rerum electio- in good, we stye the will which doth
onem exposcit: vim conse- earnestly require the choosing of
standi desiderata nuncupamus things: we intitle the vertue of pur-
animum, qui ferum potestatem suing those things which are desired
ambit. the purpose, [mind,] which courteth
the power [mastery] of things.

276. Hæc tria faciunt dis- 276. These three make a man dis-
ferre hominem à brutis, imò fer from brute beasts, yea men from
homines ab hominibus; dum men; whilst some understand, will,
alii plus aliis, & melius, in- and busie [employ] themselves more,
telligunt, volunt, satagunt. and better, than others.

277. Nam qui inquirunt mul- 277. For he who enquires into
ta, est industrius; qui arripit many things, is industrious; he who
rem facile, ingeniosus; qui apprehends a thing readily [with ease]
excogitat, solers; qui noscit, is ingenious; he that devises it finds
gnatus; qui notitiam firmavit it out, is cunning; he that knoweth
usu, expertus; qui rebus novit it, skilful; he that hath settled his
uti, prudens; qui utitur, sapi- knowledge by practice, experience;
ens; qui abutitur, astutus. he that knoweth how to use things, is
discreet; he that doth use them, is
wise; he that abuseth them, is crafty.

278. Contra, qui nihil cu- 278. On the other side, he that
rar, est sorors; qui nihil per- regardeth nothing, is careless; he
cipit, stupidus; qui tardè per- that perceiveth nothing, is blockish;
spicit, hebes; qui nihil per- he that spieth out but slowly, is a
pendit, improvidus. dullard [dunce;] he that weigheth
nothing, is without fore-cast.

279. Quod quis sensu tenet, 279. What any man takes in by sense,
id scit; quod ratione, id intel- that he knoweth; what by reason, that
ligit; quod fide, id credit; he understands; what by faith, that he
sed hic relatio verisimilis fa- believes; but here the report being
cit persuasionem: probata, as- likely, causeth a persuasion; being
sensum; admissa sine probatio- prov'd, an assent; being entertain'd
ne, credulitatem. without evidence, credulity.

280. Quorum causam non 280. Those things whereof we
intelligimus, miramur; quæ understand not the reason, we won-
pernoscere

agnoscere volupe est, rimari : such things as it is a pleasure to know thoroughly, we pry narrowly into : but apprehension of a thing, if true, gives knowledge ; if false, error ; if weak, opinion ; if proceeding from guess, a surmise ; if wavering, a doubt ; being hindered, a mistake ; if none at all, ignorance.

281. *Voluntatis est, bona amare ac velle, mala odisse ac nolle ; si quando fit, ut hæc placeant & illa displiceant, est ex accidenti : tunc enim externa species decipit eam, ut eligat deteriora, & spernat posteriora.* 281. *It is the property of the will, to love and desire good things, to hate and refuse the evils : if at any time it fall out that these (ill) things please, and those (good) displease, it is by meer chance : for then the outward appearance deceiveth her, that she chuseth the worse things and flights the better.*

282. *Nam ex aberrationibus intellectus veniunt errata voluntatis ; & dehinc animi conatus enormes, moliminaque irrita : quia ignorantia boni avertit ejus neglectum ; fastidius, fastidium ; præservidus amor, zelum.* 282. *For out of the mistakes of the understanding, proceed the errors of the will ; and from thence (are) the unruly endeavours, and vain undertakings of the purpose : because the not-knowing of a good thing causeth its slighting [disregard ;] too much of it loathing an over-hot love, zeal [jealousie.]*

283. *Unde & reliquæ animi passiones, seu affectus, veniunt : nam si bona absunt, desiderat illa, optat, sperat, pro adipiscendis nihil non tentat ; obtinet tamen frustrationem, atque, si videt differri, habet tedium ; si adsunt, gestit, lætatur, plaudir, oblectaturque se.* 283. *Whence the other passions of the mind, or affections, do also proceed : for if good things are away, it desireth them, wisheth, to peth for them, for the attaining [getting] of them tries every thing ; yet for all that it feareth disappointment, and if it perceiveth a decay, it grows weary ; if good things are*

se perfruendo iis; saturatus present, it is iocund [frolicke], it re-
tamen rursus illa fastidit; si joyceth, it applaude, and delighteth
eripiuntur, tristatur, dolet, que it self in enjoying them: yet being
ritur, poenitudine affligitur, laded [glutted] again, loatheth them
desperat, if they are taken away, it is sad, it
grieveth, complaineth, is afflicted
with repentance, despaire.

284. At mala, inquietant e- 284. But evil things do more dis-
am magis, quæ ventura abomi- quiet it, which being to come, it
natur, formidat, tremiscit; abhors, fears, dreads: when they are
advenientia horret, trepidat, coming on, it is afraid, shivers,
aut stupescit; postquam obve- or is astonished agast: after they are
nerunt, irascitur, moeret, lu- come, it is angry, it grieveth and
get, mourneth.

285. In alienis bonis & 285. In other mens good or ill
malis, non semper eodem me- fortunes, it is not alwaies after the
do affecta est: ibi enim gratu- same manner affected: for there, it
latur, aut invidet; hic com- rejoiceth, or envieth: here it pittieith
miserescit, aut (si perversa est) [taketh compassion,] for (if it be cross)
exultat & insultat. it ships [leaps] for joy, & domineereth.

286. Mens obversa sibi ipsi, 286. The mind turned towards
& actionibus suis, dicitur con- [upon] its own self and actions, is
scientia: quæ, si pervidet se in- call'd the Conscience: which, if it
vellecta & electa bona secutam throng'ly perceiveth that she follow-
esse, reprobat, verò mala aver- ed after the good things understood
sant, gaudet; sin, pavescit, and chosen, and hath found the evils
& fit contra seipsam index, re- dislik'd, rejoiceth: otherwise, it sha-
lis, iudex, tortor. keth [quivereth] and becometh in-
former, witness, judge, and ex-
ecutioner against it self.

CAP. XXIX.

Accidentia præternaturalia, 287. Things that befall the body beside
morbi; primo, ex natura, diseases; and first,
terni. outward ones.

287. Secundum extrinsecum 287. According to the outward
aspectum

fectum, quidam sunt corpora & obesi; alii graciles, magistri, & strigosi; quidam for-
mali, alii deformes, ac turpes
gibbus enim, struma, &
modis tuber, deformant:)
secundum interiorem habitu-
dinem alii sunt firmi, alii in-
firmi, ac teneri.

287. Integre functiones dant
sanitatem, laxa morbum: sive
aut fiat à mala conformatio-
ne membrorum (ut cum ma-
jora & minora sunt iusto, aut
male figurata, aut perperam
locata;) sive à solutione con-
tinuitatis (ut in vulnere, ulcere, lu-
tatione, fractura, ruptura) sive à
viciata crassi humorum (ut in
morbis:)

289. Male figurati sunt, ob-
liqui, cernui, capirones, cilones,
romones, buccones, labiones, den-
tiones; & qui habent vasum ad-
uncum, vel reduncum (resi-
num) vel simum; item gib-
bosi, strumosi, verrucosi.

290. Cui sunt parvi ocel-
li, ocella dicitur; unoculus,
lufus; cernens oculis con-
tortis, coctis; distortis, stra-
bis; obliquatis & limis (ac
alterutro minore) parus; le-
miculus, & tamam admo-

appearances some are gross [puffy] and
plump [fat,] others slender, lean [mea-
ger] and lank starvelings: some fair
[beautiful,] others ill-favoured, and
foul (for a bunch in the back, the
Kings evil, and any swelling knob do
disfigure:) in regard of the inward
constitution, some are strong, others
weakly and tender [cratie.]

288. The operations being intire
cause health; being hurt, disease;
whether the hurt be caused by the un-
due framing of the parts (as when
they are greater or lesser then's meet,
or ill-fashion'd, or placed amiss)
or by a dis-union of parts (as in a
wound, ulcer, wrenching, break-
ing, bursting,) or a faulty mixture
of humors (as in diseases.)

289. Those that are ill-formed
[shaped] are, the wry-neck'd, down-
lookt, joul't-heads, copped-
crown'd, high-foreheaded, chuffs
[puff-cheek'd,] bllobber-lip'd,
snaggle-tooth'd: and those that
have their nose hook'd, or crooked
upward, or flat: also crook-backs,
that have the Kings evil, or warts.

290. He that hath little eyes, is
call'd pink-ey'd: he that hath but
one eye, one-ey'd: but he that looketh
with rolling eyes, goggle-ey'd: he
that looketh awry, squint-ey'd: a-
skew and askent, (and one eye lesser
than the other) goggle-ey'd:
with eyes half-shut, and discerns

ta videns, *myops* ; non videns
ad lucernam, & caligans, lu-
sciosus.

291. *Mutus* est impotens fa-
ri, (à congenita surditate ;)
stravulus R non pronuntiat ; *bla-*
sus male sibilat ; *balbus* hési-
tat : *nasutus* putatur odorari
acriter ; *stagnus* esse *hurdus* ;
bucculentus ingluviosus ; *cri-*
spus non callescere facile ; *ru-*
fus canescere tardé.

292. *Mancus* caret manu ;
aneus habet contractam ; *sed-*
igitus redundat digito ; *claudus*
claudicat ; *pedo* habet pedes
longiores debito, *pansa* latio-
res, *loripes* incurvo ; *caurus*
talos nimis exstantes ; *ruarus*
crura divaricata ; *vatus* in
medio extorta : *vagus* præ-
erastas suras ; *compernis* sibi
atterit genua.

293. *Pulsus* fit cæsim, aut
punctum, aut morficatim,
(mordicus ; *plaga*, percussio-
ne aut contusione ; *vibex* ver-
bere ; *pustula* ustione ; *pernio*
gelatione ; *callus* induratione ;
sed livor est signum *plagæ* ; *ci-*

things only near hand, pur-blind
not seeing by candle-light, and blink-
ing, is a blinkard.

291. He that is dumb can-
speak, (from a natural deafness ;)
lisper doth not pronounce R, a stum-
merer whistles but ill ; a bump-
stut : one that is bottle-nose
suppos'd to smell [scent] well ;
that is lost-ear'd to be a double black-
head] one that is blub-check'd
glutton ; he that is curl-headed
easily to grow bald ; he that is re-
headed, to turn gray but slowly.

292. He that is maim'd wanteth
a hand ; he that is shrunk, hath
withered ; he that is six-finger'd
hath a finger too many ; he that
lame halts [limps,] long-shank'd
hath feet extraordinary long ; play-
footed, broad ; crump-footed,
crooked ; swollen-ankled, ankle-
standing too far out ; bow-legg'd
[shackle-hamm'd,] shanks stretch
out like a pair of compasses ; Taylor-
leg'd, bow'd out in the middle ;
gouty-leg'd, very thick calfs ; he
that is baker-knee'd, wears away
his own knees.

293. A wound is made by slash-
ing, or stabbing, or biting, (by snips ;)
a blow, by smiting or crushing ; a
red wheal by a stroke [lash ;] a ve-
terish blister, by a burning [scald-
ing ;] a kibe [chilblain ;] by chilblain ;
a brawn [thick skin,] by hardening

ix superest à curato vul-

but black and blew is the mark of a blow; a scar remains after a wound is cured.

294. *Ulcus* est subcutanea
credo: ejus suppuratio-
nem vocabis *abscessum*; cen-
trum vero ejus *vomicam* exsil-
lantiem pus, tabum, & saniem;
quod de loco in locum ser-
pit, est *herpes*; quod circa se-
dinem exedit, *cancer*; quod
indem mortuam facit, *gan-
græna*.

294. An Ulcer is a corruption
under the skin: whose gathering to-
gether of matter you shall call an
imposthume; but its middle a core
dropping out filth, gore, and matter;
but that which creeps from place to
place, is a wolf [ring-worm;] that
which eats out the flesh round about
it, a canker; that which deadens
the flesh, a gangreen.

295. *Orzæna*, est suppuratio
in naribus; *reduvia*, ad un-
guis; *varioli* & *morbilli*, ubi-
vis.

295. The Orzæna, is a sore in the
nostrils; reduvia, at the nails; the
meazels and small-pox in any
place.

296. *Luxatio* fit, cum ossa
emoveantur suis acetabulis;
fractura, diffinguntur; ruptu-
ra accidit membranis; facitque
in peritonæo *herniam* (rami-
cem,) h. e. *procidentiā* inte-
stinalium in scrotum, &c.

296. A Wrench is caus'd when
the bones are removed out of their
hollows; a breaking of them, when
they are broke asunder; a rupture
happens to the thin skins, and makes
a burstness in the rimm of the belly
(that is) the falling down of the guts
into the cod, &c.

CAP. XXX.

Interni morbi.

The inward Diseases.

297. Jam denarrabo mor-
bos temperamenti, ordine fun-
ctionum.

297. Now I will declare [relate]
the diseases of the temper, in order
of the operations.

298. *Ventriculus* si nihil ali-
menti appetit, est *anorexia*; si
plus nimio, *bulimia* si absur-
da, *pica*; si assumpta coquit
imbecilliter, sunt *fluctuatio-*

298. The stomach if it desires no
food, it is a want of appetite; if
more then fit, a greedy-worm; if
odd things, the green-sickness [or
longing;] if it digests those things

nes; erumpentes sursum per singultus, aut per ructus; deorsum autem per flatus, aut etiam crepitus: si coquit prave, vermes: si plane non coquit, sed rejicit per superiora, est nausea & vomitus; per inferiora vero, lienteria.

299. Si intestina non efficiunt, dicitur obstructio alvi; si cum torminibus in ilibus, ileos (scu iliaca passio, & volutus, ubi cibis stercoribus permistus, rejicitur ore;) si in intestino crasso, colo, colica; si vero dejectio nimis crebra est, diarrhoea; si sanguinolenta, dysenteria; si pauca, & cum difficultate (aut anani conatu egerendi) renasimus; si sursum & deorsum, cholera.

300. Mesaraicarum venarum obstructio, dat inflammationes, melancholicam hypochondriacam, & lentas febres.

301. Hepar si generat sanguinem aquosum intercutem, fit hydrops; si semicrudum, cachexia, & pallor; si nimis acrem, scabies & papula; sique occulta malignitas se admi-

which are taken but weakly, there arise rejolts [wambings:] breaking forth upwards by hiccoks, or by belches: but downwards by foists, or also farts: if it digests badly, worms: if it doth not at all digest, but casts it out by the upper parts, it is loathing, and a vomiting: but by the lower parts, a scouring.

299. If the entrails do not void, it is called the being hard-bound of the paunch: if with gripings in the small guts, the Lord have mercy upon me, (or the iliack passion, and the knitting of the guts, when the meat is cast out at the mouth mixt with the excrements:) if in the great gut, the colon, the wind-colick: but if one goes to stool soon often, a lask: if besmeared with bloud, a bloody-flux: if but little, and with difficulty (or a vain endeavour to void,) costiveness: if upward and downward, cholera [vomit and looseness.]

300. The obstruction of the mesaraick veins, causeth windy swellings, the hypochondriack melancholy [the spleen,] and lingering agues.

301. The liver if it breeds waterish bloud between the skin and the flesh, makes a dropick: if half-raw, sickliness, and paleness: if too tart, scabs and wheals: and if a secret

scorbutus, lues Venerea, lepra.

miliguity mix it self, the scurvie, French-pox, leprosie.

302. Fel inficiens sanguinem, efficit auriginem, (scilicet icterum aut nigrum,) gracilitatem, tabem: lues verò multas feces colligens, inducit sinistro lateri tumorem & schierhum; eisdem autem detrahit ad ani exitum, hæmorrhoides: aliquando cum proci-
dentia ani, aut fco.

302. The gall infecting the blood, doth cause the jaundice (to wit, the yellow or black jaundice,) lankness, and consumption: but the milt gathering many dregs, brings to the left-side a swelling and a hard rising [knob:] but transporting the same to the passage of the fundament, the emrods: now and then with the falling down of the fundament, or the piles.

303. Serum, detentum diu-
tius in ureteribus, facit lum-
bagem in renibus & vesica,
calculus; suppressa verò uri-
na, excitat ischuriam; diffici-
lis, dysuriam; guttatim exiens,
stranguriam: sanguinea, cruen-
tam mitionem; immoderata,
diabeten.

303. Urine, kept too long in the ureters, maketh a pain [ache] in the loins: in the reins and bladder, the stone: but the urine being kept, causeth a stoppage of it: hard (to void,) a difficulty of piss: issuing out by drop-meal, the strangury [strangulion:] bloody, pissing of blood: immoderate, pissing a bed.

304. Assimilatio sanguinis
delati ad membra nulla, aut
paucula, affert marcorem, ni-
miam, inflationes & inflamma-
tiones (quas vocamus in ton-
sillis anginam; sub lingua, ran-
culam: in venis, varicem; in
cutibivis, eryspelas:) pra-
va, impetigines: in facie liche-
nes; alibi vitiligines (lentigi-
nes:) inque capite porriginēs &
alopecia, calvities, cani-
ties, sunt à defectu humidi ra-
dicalis.

304. The assimilation of the blood convey'd to the limbs, being none at all, or but little, bringeth leanness: too much, windy swellings and inflammations, (which we call in the almonds of the ears the squinzy: under the tongue, the ranula: in the veins, a vein broke: in the skin any where S. Anthony's fire:) being bad, ring-worms: in the face, tetters; elsewhere pimples [freckles:] and in the head, scaddls: but shed-
ing of the hair, baldness, hoariness, are from the defect of the radical moisture.

305. Reliquæ cotionum ascendunt ad caput, indeque defluentia in partes subjectas, faciunt defillationem (catarrhum): quæ, si delabitur ad oculos, facit lippitudinem; si ad fauces, gravadinem; si ad tracheam, larynginam; si exulcerat pulmonem, purulentamque excretionem adfert; phibisiam; si denique falsa illuvies detruditur ad articulos, arthritidem: quam vocabis in manu, chironiam; in pede, podagiam; in genu, gonagiam; in coxendice, sciatricam.

306. Motus cordis inter-
sus ducitur palpitatione cordis;
nullus, animi deliquium; re-
spiratio difficilis, anhelatio;
nimis frequens, asthma: tho-
rax eieciturus aliquid mole-
stum, excitat vehementi com-
mutione tussim; cerebrum ster-
nutationem: at qui dormiunt,
supini vel proni recubantes,
facile infestantur anhelitu.

307. Sensu laesi, sunt cæci
& cæcutientes; surdi & surda-
stri; & quibus est obrusus
odoratus vel gustus; & qui
stupent, ut tacta non digno-
scant; interno sensu autem
nihil imaginari posse, est stu-
por; difficulter, hebetudo; ab-

The overplus of digestions
ascending to the head, and flowing
down from thence to the parts under-
neath, make a distillation [cat-
arrh:] which if it falleth down to
the eyes, causeth bleer-ey'dness; if
to the jaws, the mumps; if to the
wreath, hoarsness; if it fretteth
the lungs, and there be a filthy spit-
ting [hawking] the tickle; lastly,
if a salt slime is thrust down to the
joints, the joint-gout: which in
the hand you shall call the hand-
gout; in the foot, the foot-gout:
in the knee, the knee-gout: in the
hip, the hip-gout [sciatric.]

The motion of the heart be-
ing intent, is termed the panting of
the heart; being none, a swooning
[dying away:] a difficult fetching
of breath, purfiness: too thick, a
wheezing: the breast being about to
cast forth something that troubles it,
by a violent commotion stirs up a
cough: the brain, sneezing; but
those who sleep lying with their face
upward or downward, are easily
troubled with short-windedness.

Those that are maimed in
their sense, are the blind and pur-
blind: the deaf and thick of hear-
ing: and those that have their
smelling or taste dulled: and those
that have no feeling, that they do
not discern the things touched: but
in the inward sense to be able to

surda,

curia; delirium; (delirium conceiveth nothing, is blockishness: *verò*; cum adjuncta febre, with difficulty, duncery: *absurd* *provenit* est, cum tristitia, me- thing; *torage*: (but *torage* with a *feaver* joined unto it, is a frenzy: *nia*; nihil reminisci posse, with sadness, melancholy: with *rage*, *madness*;) *to be able to re-* *member* nothing, or hardly, is *for-* *getfulness*.

308. *Involuntarius motus* 308. An involuntary motion of *unius membri, est convulsio*; one part, is a convulsion: if sudden *minutus & creber, tremor*; and often quaking [trembling:] *tem tantum stringens, horror*; but razing the skin, chilnels: *shu-* *corpus valide jactans, epilepsia*; king the body strongly, an epilepsie *[the falling-sickness:]* *waring stiff in* *obrigescens in membro, spas-* *a limb, the cramp: taken away from* *mus, ademptus toti corpori,* the whole body, an apoplexie: *apoplexia, uni lateri, hemi-* *from one side, the one-side palse:* *plesia, uni membro, paralyss*: *from one limb, the palse: all which* *quæ omnia proveniunt ab ob-* *proceed from the obstruction of the* *structione nervorum, & pro-* *nerves, and the flowing of the animal* *hibito affluxu spiritus anima-* *spirit being hinder'd: which if it* *lis; qui si in cerebro ipso cir-* *be whirled about in the brain, is a* *cumagitur, est vertigo.* *meagrim.*

309. *Somnus nullus aut* 309. No sleep, or but a little, is *paucillus, est insomnia*; watching: too much, drowiness: *ni-* *mius, somnolentia, continuus,* a continual one, lechargie: with the *breath* *uternus; cum respiratione in-* *breath stopped, and a troublesome* *tercepta, & turbulenta som-* *dreaming of some body lying upon* *natione compressoris alicu-* *one, the night-mare: he that riseth* *jus, incubus: surgens per in-* *[gets up] in a dream, and walks up* *sonnium & obambulans, no-* *and down, is call'd a night-walk-* *ambulus nominatur: vigi-* *er: he that is awake with his senses* *lans introversis sensibus, &* *turn'd inwards, and his eyes nor* *oculis inconniventibus, & in* *shut, and in a rapture of mind, an* *animi raptu, ecstaticus.* *ecstatick [one in a trance.]*

310. *Alii ergo morbi fa-* 310. Some diseases then cause *ciunt*

ciant dolorem, ut calculus, &c. pain, as the stone, &c. others an
 alii pruritem, ut scabies, &c. itching, as the itch [scab,] &c. o-
 alii stuporem & insensibilitatem, others a numbs and insensibleness, as
 ut paralysis; alii sunt acuti, ci- the palsy: some are sharp, imme-
 tissimè perimentes, ut pestis; diately killing, as the plague: others
 alii lenti, diuturnitate affli- lingering, putting one to a long pain,
 gentes, ut phthisis, &c. alii as the consumption of the lungs,
 contagiosi, ut quævis lues va- &c. others contagious, as any com-
 ga. alii affligunt calore, & mon murrian: others torment by heat
 frigore, ut in paroxysmo fe- and cold, as the fit of an ague [fea-
 bris: quæ semel tantum ve- ver:] which coming only but once,
 niens, ephemera dicitur; ali- is called a fever or a day: lasting
 quandiu durans, continua; re- for some time, a continual one: com-
 pedans per vires, intermittens: ming again by turns, an intermit-
 & hæc rursus vel quotidiana, ting one: and this again, either a
 vel tertiana, vel quartana: vel quotidian, or tertian, or quartan:
 denique præsentialis, bubones or lastly, the spotted-fever, shoo-
 & carbunculos ejaculans: aut ing out botches and plague-sores:
 tandem latenter ac penitissi- or at length, secretly, and most in-
 me ossa depascens, hectica, in- wardly consuming the bones, an he-
 curabilis. ctick not to be cured.

311. Cephalalgia infestat to-
 tum caput; hemicrania, alte-
 ram partem capitis; odontalgia
 gingivæ (acutissimè, cum in-
 fantes dentiant, quia gingi-
 vule scinduntur:) pleuritis
 pungit latus; symptomata
 verò moribundorum sunt, ter-
 ror, serbia, membra infrigi-
 da, præcursus oculorum,
 &c.

311. The head-ach doth molest
 the whole head: the megrim, the one
 part [side] of the head, the tooth-
 ach the gums: most sharply, when lit-
 tle children [babes] breed teeth, be-
 cause their little gums are cut: the
 pleuritic pricketh the sides, but the
 symptoms of those that are about to
 die, are a deadly snoring [rattling in
 the throat,] the limbs lay-cold, the
 falling of the eyes, &c.

CAP. XXXI.

Defectus naturalium, cum
 Monstris.

The defects of natural things,
 with Monsters.

312. Natura deerrat inter-

312. Nature doth erre now and
 dum

dum in generatione rerum : then in the generation of things, and
facitque, ut in omni genere causeth, that in each kind some prove
quidam abortiant; aut par- abortive, or bring forth their young
tum producant membris defe- with too few limbs, or too many, or
ctis, vel superfluis, vel mon- monstrous [ill-shaped] ones; or also
strosus; vel etiam degeneran- degenerating into some other thing;
tem in aliud; quod scire etiam which also it is profitable to know.
confert.

312. *Portentosa Meteora sunt,*
cum pluit sanguinem, sulphur,
lapides, ranas, & alia inso-
lita; & cum ignis globi de-
cidunt; cum acies armatae vi-
suntur in nubibus; similiâque
offenta.

313. *Strange direful Meteora*
are, when it raineth blood, brimstone,
stones, frogs, and other unusual
things; and when fiery balls fall
down, when armies are seen in the
clouds, and such like strange sights.

314. *Item vegetabilia, cum*
triticum degenerat in secale,
imo in lolium; hordeum in agi-
loperem; avena in avenam fatu-
am, &c.

314. *Also Vegetables, when*
wheat changeth kind into rye, yea
into darnel; barley into drudge,
oats into wild-oats, &c.

315. *Monstrum in animan-*
tium genere est, animal na-
tum biceps, aut triceps; bi-
corpor vel tricorpor; item
bigener, quales sunt muli, pro-
genati ex asino & equa; leopar-
dique ex pardo & leæna; &
hybride, ex fero & domestico
sue.

315. *A Monster is in the kind of*
living creatures, a living creature
horn double, or treble-headed; dou-
ble, or treble-bodied; also of two
kinds, such as are mules, begotten
of an hee-ass and a mare; and leo-
pards of a libbard and a lianess; and
mungrels of a wild and a home-
bred swine.

316. *Ex hominibus mon-*
strosi habentur androgyni, qui-
bus est ambiguus sexus; & mu-
lti aliquo membro; aut ex-
cedentes; aut alias insuetè
formati: quibus annumerare
licet immanes gigantes, nanos-
que pumiliones.

316. *Among men Hermaphro-*
dites [will-Gills] are accounted
monstrous, who have a doubtful sex,
and those that are maim'd, or ex-
ceed in any limb, or are otherwise
unusually shaped; among whom you
may reckon the huge giants, and the
little dwarfs [dandiprats.] 317.

317. Quod narrant de phœ-
nice (exurente seipsam, &
revivente ex cineribus: item
de pellicano (vivificante pullos
serpente occisos;) & de Boa,
(serpente ad 120 pedes ex-
crescente, integrisque devo-
rante cervos;) & de Hydra se-
pente; & de grypho, volucris
quadrupede; & harpyiis, ob-
secris avibus; & de centauro,
semihomine equo; & de pyg-
maeis, cum grævis bellige-
rantibus, &c. videntur fabu-
losa.

317. What they report of the
phœnix, a bird (burning herself,
and reviving out of the ashes: also
of the pelican (giving life to her
young ones killed by a serpent:) of
the Boa (a serpent growing to the
length of a 120 feet, and eating up
whole stags at a bit:) and of the
seven-headed Hydra: and of the
griffon a four footed bird: and of
the Harpies, filthy birds: and of
the Centaur, half-man half-horse:
and of the Pygmies waging war
with the cranes, &c. they seem
fictions.

318. Falsum vero, homines
silvæ & silvæ, semiviri &
semiferi; viriones item & fire-
nes; si figmenta non fuerunt,
dæmonis fuerunt.

318. But the Fauns [Robin, Good-
fellows] Wild & Shaggy [hairy] men,
half-men and half-beasts; meer-men
also, and meer-maids: if they were
not fables, they were devils.

CAP. XXXII

XXXII

rusticæ artes, primumque
horticulturæ.

Country arts: and first Garden-
ing, [the trimming, dressing
of a Garden.]

319. Transcramus ad huma-
na opera; ut videas quomodo
rustici in villis, opifices in op-
pidis, literati in scholis, trans-
ferant opera naturæ in usus
suos.

319. Let us pass over to humane
affairs, that you may see, after what
manner Country-men in villages
Trades-men in Towns, Learned-
men in Schools do change the works
of nature to their own uses.

320. Officina ruralium o-
perarum est villa, cum hortis,
agris, pascuis: ubicuratur, ut
naturalia procrecant feliciter.

320. The work-house of country-
works, is a farm-house with gar-
dens, fields, meadows: where they
take care, that natural things may
more happily grow.

321. Horticultura exercetur ab hortulanis; vel eduliorum causa, in olitorio & pomaria; vel deliciarum ergo, in viridaria & topiaria.

322. Hortos sepimus sepi-
mentis: sive humilioribus, ut sunt agger, ex congestio hu-
mo factus; maceriet, è conge-
rie lapidum acervata; vattera,
ex una & altera pertica con-
structa: sive altioribus, ut est
sepes è sudibus & vicilibus ple-
ta; vel planca è ligneis tabu-
lis coagmentata; vel denique
murus è cemento & calce stru-
ctus.

323. Olor, saturus olera,
elapidat terram, stercoreatque;
tum fodit ligone aut bipalio,
adaggeratque pulvinos pala;
& spargit semina per areolas;
consarritque vastellis: tum ri-
gat, post exherbat, hoc est,
rugat manibus aut sarculis,
adnatas impertinenter herbu-
las; tandem colligit matura
oluscula, subsecando, aut e-
vellendo, aut effodiendo.

324. Arborator plantat plan-
tarium; dum conferit semina-
rium semine fructuum; aut de-
pangit in terram taleas; aut
serat viviradices decoræ: qui-

321. Gardening is practis'd by
Gardeners: either for food sake, in
a kitchen, garden, and orchard;
or for pleasures sake, in a green
grass-plat and an arbour.

322. We fence gardens with
fences: either lower ones; as are a
mound made of ground thrown to-
gether, a stone-wall, piled up of a
heap of stones: a rail set up of one
or two poles: or higher ones, as is
an hedge, platted together of stakes
and crows [hedging-stuff, withes,]
or planks, packt together of wooden
boards: or lastly, a mud wall,
raised of mortar and lime.

323. The Gardiner, being to
plant his pot-herbs, rids the earth of
stones, and dungs it: then he digs it
with his spade or pattle-staff, and
heaps up the beds with his shovel; and
scatters the seeds over the plats: and
rakes it with rakes: then he waters
it, afterward he weeds it, that is,
nips off with his hands or weeding-
hooks, the little weeds impertinently
growing by: at length he gathers
his pot-herbs being ripe, by cutting
[cropping] them, or plucking them
up, or digging them up.

324. The Fruiterer planteth a
young orchard, with the seed of
fruits; or sticketh into the earth
grass-stocks; or setteth quick sets
handsomlie: into which being cast
bus

bus dimittit inserit furculos, [sic] he grafts cyons, and being
inductisque oblinat; & deinceps
scalpro putat germina; expu-
tat stolones; abnodatque no-
dationes, & amputat, si quid
exarcheri coepitum est.

[sic] he grafts cyons, and being
grafted in, he dubs them over; and
afterward he pruneth off the young
shoots with his pruning-knife he lop-
peth off the suckers, and cutteth
away the knobs, and if any part be-
gins to wither, pares it off.

325. Depurgat etiam mu-
scosus, verminosus, formicosus
arbores, & musco, erucis, ara-
neis: sideratas vero, carlosas,
steriles, effusas, vel ablaqueat,
seu circumfodit (summatim
aut profundius,) rursumque
circumaggerat; vel stirpitus
eradicat: recisa siquidem, aut
etiam excisa repullulant; e-
vulsa non reforescunt.

325. He also cleanseth trees that
are musie, pester'd with worms, and
ants, from moths, caterpillers, spi-
ders: but blasted, rotten, barren,
decay'd ones, he either bareth, or
diggeth about (shallow or deeper) and
again heaps earth about them; or
pulseth them up by the roots: for as-
much as things lop'd off, or also cut
down, do bud forth again; things
pluck'd up, do not spring again.

326. Maturi fructus aut de-
cidunt, ultro; aut carpuntur
manu strictoris: aut decuti-
untur pectica (si quo manus
non peringat,) aut excutun-
tur quassatione arboris, &
colliguntur a legulis: sed du-
rabiliores sunt strictis, cadi-
divis, serotinis precocibus;
vitis victis; & conditioi cru-
dis.

326. Ripe Fruits either fall of
themselves, or are pluck'd by the hand
of the gatherer; or are beaten down
with a pole (if in any place the hand
cannot reach them:) or are shook
down by the shaking of the tree, and
are gathered by the pickers: but those
that are pluck'd are more lasting
than the fallings; the late ripe than
the hastings; the fair ones than
the shrivel'd ones; and the hoorded
ones than the raw ones.

327. Eduntur autem recen-
tes, (aliquando cum termitibus
devulsæ) aut fraciidi, aut tor-
ridi, ut sunt ficus arida, &
non solum jussu, majores & mi-
nores, &c. quidam vero natu-
ra seu duracini sunt.

327. They are eaten either fresh
[new gather'd.] (sometimes pulled
off with the branch that they grow
on:) or rotten-ripe, or parched, as are
dry figs, and raisins of the sun, the
bigger & the lesser sort, &c. but some
are of their own nature hard-stained.

328. are of their own nature hard-stained.

329. Oleum exprimitur
pressurâ olivarum, in olearias
ampullas: amurca verò sub-
tus sidens, abjicitur una cum
stercibus.

329. Topiarius apparat vi-
ridarium, & selectioribus flori-
bus, rarioribusque plantis: &
exornat hortum topiario ope-
re, id est, amœnis ambulacris,
virentibus pergulis, stibadiis,
&c. denique salientibus fonticu-
lis, hydraulis.

328. Oil is strained [squeezed]
out by pressing of the olives, into
oil-vials [jars:] but the oil-les-
seling below, are thrown away with
the dregs [brash.]

329. The Pleacher prepares a
green plot, of the choiser flowers,
and rarer plants, and adorns the gar-
den with pleach-work, that is, with
pleasant walks, green allies, bow-
ers, &c. to conclude, with purling
[bubbling] fountains, and water-
works.

CAP. XXXIII.

Agricultura.

Husbandry [tillage of the field.]

330. Agricola colit agrum
pauis causâ: hoc est, præpa-
rat arum sementi, & observat
semine; frugisque demetit ac
exerit.

331. Preparat, dum in solo
inarato extirpat vepres, ara-
rum verò stercoreat, ut fiat
ager restibilis, idoneus conseri
farreo spico biennii tempore:
sed verodactum, (quod alternis
tantum annis perferitur) &
novale, (quod primum domum
proscinditur) quia requiescit &
teracea sunt, haud indigent
stercoratione.

330. The Husband-man tills the
ground for bread: that is, he pre-
pares the field for seedness, and sows
it round with seed; and mows down
the corn, and threshes it out.

331 He prepares it, whilst the
land unplow'd he roots up the bruyers,
but being plow'd he dungs it, that it
may be a field every-year-sown; fit
to be sown with grain for two years
time: but fallow-land (which is
sown only every other year) and land
newly-broken-up (which is the first
time plowed, because they lye lay, and
are fruitful, they stand not in need
of dunging.

332. Arator bobus junctis
ad aratrum, & agitatibus stimu-
lo, tenet levâ suam, (nè in-
veniam delictet) dextra

332. The plough-man with his
oxen yoked to the plow, and ar-
ven with a goad, holds with his left
hand the plough-handle [steer,]

verò

perat raltam (quā amoveat (that he may not, as he plows ball
glebas :) interim vomer (in [run besides the furrow:] but in his
serius pura) cum dentali, pro- right hand the plow-staff : (with
scindens terram, facit sulcum : which he removes the clods :) in the
quo peracto fit versura, tories mean while the plow-shate (fast-
redeundo sulcatim, donec ju- ned into the plow-beam) with
gum sit absolutum, simusque the coulter, cutting the ground,
subaratus : ultm enim rursus makes a furrow; which being done,
abjugar. there is made a turning at the lands
end, returning so often furrow by fur-
row, till the acre be finished, and the
dug, under-furrowed : for then he
un-yokes them again.

333. Fundum sic peraratum,
aliquantō post offringit : tum
iterat & vertiat : atque, si gle-
bosus est, inaequat : sive cy-
lindris supervolutatis, sive
occistrasim raptatis : in uli-
ginoso agro facit elices ad de-
rivandam uliginem : demū-
que habet arum, agrum pa-
ratum.

334. Hinc sator seminat per
areas sementicum frumentum
(quod non debet plusquam
anniculum esse :) peractaque
seminatione inocat : tum sar-
rit sata, dum fruticescunt, ne
arizaniis suffocentur. (Fru-
mentum sementivum vere sa-
tum, dicitur alicastrum : mi-
scellaneum, farrago.)

335. Quando segetes fla-
vescunt, messis adest : ubi

333. The ground being so plow-
ed throughout, a little while after he
carfs it, then he ploughs it again,
and gives it a third eaving : and if
it prove cloddy, he plains it : either
with rollers rolled over it, or with
harrowes hurried and drawn over it :
in a wet [oozie] ground he makes
trenches, to drain away the wetness :
and at length he hath a corn-field,
land prepar'd.

334. Then the sower soweth up-
on the plats seed-corn, (which
must not be above a year old) and
when he has done sowing, he har-
rows it in : then he weeds the corn,
when it grows into ears [shoots up
into blades,] lest it be choaked by
tares. (Seed-corn sown in the
spring, is call'd muck corn; masslin,
dredge.)

335. When the standing-corn
looks yellow, harvest comes : when
messors

efflores demerunt frumenta
 scilicet; demessaque dispo-
 nant manipulati, & mani-
 pulos colligunt rastris in mer-
 cibus, colligantque tomicibus;
 & congerunt acervatim per
 quindecenas: & injiciunt pre-
 hensos mergâ plaustris, & con-
 vehunt in horrea, (aut saltem
 congestant in nubilarium;) *spicilegio relicto egentibus,*
stipula verò pascuis.

336. Tum tritores trituran
 frumentum flagellis, in area:
 (olim tribulabant, hoc est,
 tribulâ exterebant, seu excu-
 labant:) excussaque grana sub-
 iudando ventilabris, emun-
 dant à paleis, & pennatò verri-
 culo expurgant ab acerbis (pa-
 nis enim acerosus quem dele-
 ctus?) & secernunt incerniculo
 à recementis; demumque in-
 stipant saccis, & inferunt
 opulentiores granariis, paupe-
 riores cumeris, hostem metu-
 entes crypsis: stramenta reli-
 gantur in fasces.

337. Hereditarius possessor
 fundi, elocat quandoque colo-
 po prædium, (locatur condū-
 tori,) pro annuâ pensione;
 aut usum-fructum mancipi ad
 aliquot annos (ubi prædes
 postulari & accipi solent:) *aut parsiario,* ad dividendos

the reapers reap down the corn with
 sickles, and being mow'd lay it or-
 derly by gavels [handfuls,] and with
 rakes gather the gavel's into sheaves;
 and bind [eye] them with bands; and
 gather them on heaps; by fiftens
 [stacks,] and catching them up with
 a pitch-fork, sling them into carts;
 and carry them into barns (or at
 least throw them together into a rick,) *the gleanings being left for the poor,*
but the stubble for pastures.

336. Then the threshers do thresh
 the corn with flails, in the floor: (in
 time past they did beat it out, that
 is, rub it out with a threshing-cart,
 or tread it out:) and by winnowing
 with fanus, the out-struck grains, they
 clean it from the chaff, and with a
 wing cleanse it from the tailings;
 (for whom can unarranged bread de-
 light?) and sift it in a sieve from
 the gurgips, and at length put it into
 sacks, and carry it, rich folks into
 garners, poor folks into corn-
 vessels, those that fear an enemy in-
 to vales: the straw is bound up in
 to bundles.

337. An hereditary owner of
 land now and then lets out a farm
 to a farmer, (i' e lessor to the lessee
 [the landlord to the tenant,]) for a
 yearly rent; or the use and benefit of
 it to a tenant for years, (in which
 case sureties are wont to be demand-
 ed and accepted:) or to a parter

proventus: aut villico, ad villicandum pro conducta mercede.

for dividing [shaving] of the incomes; or to a bailiff for the managing of husbandry for set wages.

CAP. XXXIV.

Pecuaria.

Grazing, or looking to cattel.

338. Pecorarius est, qui pecorum curā victum quaerit: puta lactificinis, lanicio, & carnis: providet ergo (per pecuarios) pecoris saturam, stabulationem, pabulationem, &c.

338. A grazier [beards-man] is he who by looking to cattel, gets his living: as, by white-meat, wool, and flesh; therefore he takes care (by those that tend the cattel) for the cattel's breeding, stalling, pasturing, &c.

339. Pecudes foetant feliciter, si matricēs sunt seminis boni.

339. Cattel breed luckily, if their wombs be of a good breed.

340. Stabula sunt ovile, caprile, suile, bubile: & caulae tractatitiae mandrae, quibus solet includi noctu ovinus grex, ad agros ordine stercoreandum: sed asicubi pastoritia tur aetiam mapalia sua carrucis circumvehunt.

340. The stalls are a sheep-fold, a goat-house, a hog-stie, an ox-stall [cow-house:] and folds removable, sheep-coats [burdles,] in which at night the flock of sheep use to be pent up to dung the fields in order; but in some places the company [crem-gang] of shepherds carry about also their hovels in carts.

341. Pabula sunt, vel reverentia pascua, (quo greges & armenta per publicos actus solent prodigi, & in compascuis locis compasci: si vero unus pastur non sufficiat, hinc inde disperseit;) vel domi ministrata, herbacea, paleacea, framentitia: interdum & frumentacea.

341. The pasturings are, either fresh pastures, (whither the flocks and herds by publick acts use to be driven, and fed together on commons; but if one place be not sufficient for their feeding, to be parted up and down;) or things serv'd them at home, of herbs, chaff, straw; sometimes also of corn.

342. Prata dicantur saxo: sique siccanca fuerint, irrigantur cortivatis rivulis: ubi

342. Meadows are set apart for hay: and if they be dry, they are watered by running streams: where

gramen

gramen defectum seculis, aggregatur per strigas: siccatum contrahitur rastris in cumulos, & accervatur bidentibus in metas: denique vectatur in cubibus ad scenilia: & renascente gramine fit chordum.

343. *Bubulcus* exhibet pascuum suis bubus (dum in pascuis, aut quibuscunque locis stabulantur: in præse. vel cratibus: sicut & equarius, agasus, muldo, suo equino, mulino, mulionisque armentorum: *subulcus* vero suis suis in equaliculis: *caprarius* pascit capellas suas virgulis frondium.

344. *Opilio* (apparatus pedis & flagro, imo & molossis, mos contra lupos communis villosus) educit pascuum suum ovariam, in qua quoque habet suum peculium, insignitum caractere peculiari: tempore vero consurfæ, oviculæ latrantur, & a tonstricibus tondentur, vellusque deorsum latrariis venditur.

345. *Vacca* præbent lac: quod villica mulgendo excipit muletrâ; & muletrali vero infundit sinus per colum: postea demit pinguedinem in latrantem, & inde conficit

grass eat down with fishes, is gathered by swaths: being dried, it is raked together with rakes into heaps, and is pitched with prongs into cocks: at last it is carried in carts to the hay-stacks: of grass growing up again, comes the inmath [rowings.]

343: A Neat-herd gives food to his kine (whilest they are stalled in out-houses, or any other inclosed places, in a crib [manger] or racks: as also the groom, als-keeper, muletier do to their drove of horses, asses, and mules: but the swine-herd to his swine in a trough: the goat-herd feedeth his shee-goats with the twigs of green boughs.

344. The shepherd (being furnished with a sheep-hook and whip, yea and mastiff dogs, which against the wolves he guards with a collar) leads forth his flock of sheep to feed, among which he hath his culler [a flock of his own,] branded with a peculiar mark: but at the time of shearing, the little sheep are washed, and sheared by the sheavers, and the fleece shorn off is sold to the staplers [clothiers.]

345. Cows give milk: which the milk-maid by milking takes in her pail, but she pours it out of the milk-pail into the milk-pans through a strainer: the next day after, she skims the cream which swims on the top,

(succussatione vasis) butyrum, remanente oxygala.

346. E secundario lacte densato ope coaguli, format in caseariis formis caseos (vacuos, caprinos, ovillos,) aut pressas manu solum metas; iterum defluente sero: tandem desiccant caseos in caseali.

347. Pecudes destinatz maturationi segregantur ab aliis, opimanturque sagina in saginario; utque pinguescant melius, genitalia illis inciduntur; unde arietes, majales, capones, &c.

348. Quia vero pecudes quandoque sunt morbidæ, (oves pulmonariæ, sues glandinosæ, boves coriaginosi, equi hippomane infestati, &c.) veterinaria medicina non est ignoranda illi, qui rem pecuariam curat.

349. Pecoribus accensentur aves cohortales, quæ in corvibus, gallinariis, columbariis, aluntur, & ex quibus pluma velluntur; pro lectulis & culcitris explendis: deinde pisces piscinarii, qui asservantur in piscinis, saminariis, vivariis, &c.

350. Apes emittunt examen quotquot annis, cum addito

and from it (by churning) makes butter, the butter-milk remaining.

346. Of the second [two-meal] milk being curdled by the help of rennet, she makes in cheese-fats cheeses (of cows-, goats-, sheeps-milk) or cheese-curds crushed only with her hand; the whey running out again: at last, she dries the cheeses in a cheese-loft.

347. Cattel appointed for slaughter are separated from the rest, and are plumped with fattening-meats in a stall: and that they may grow fat the better, they are gelded: whence are weathers, barrow-hogs, capons, &c.

348. Now because Cattel now and then prove diseased, (the sheep rotten, the swine meazled, oxen hide-bound, horses troubled with the flaggers, &c.) he must not be ignorant of the farriers [horse-leeches] physick, that looks after the business of cattle [grazing.]

349. Among cattle may be reckoned poultrery, which are fed [kept] in pens [coops,] hen-roosts, dove-houses, and from which feathers are plucked, to stuff bolsters and bed-ticks: then your pond-fish, that are kept in fish-ponds, ston-pools, weirs, &c.

350. Bees send forth swarms every year, with a leader added to

duce

crates (regem vocant) ut quæ-
rant novum alvear; struendo
crates cellulis sexangularibus,
et complendo melligine, fa-
ciunt favos; è quibus tempo-
re mellationis) mel sincerum
effluit: crates verò liquantur
in ceram. (Saccharum est fa-
ctum mel, excoctum è me-
llilla cannarum Indicarum.)

them (they style him the King-bee)
that they may look out for a new
hive; by building the sticks with six-
corner'd little cells, and that by fil-
ling them with honey-dew they may
make honey-combs: out of which
(at the time of the taking honey out
of the hives) flows live-honey: but
the ribs are melted into wax. (Sugar
is a made honey, boiled out of the
juice [pap] of Indian canes.

CAP. XXXV.

Artes alimonia frumentaceæ.

Trades of Corn-provision
[white-meat.]

351. Jam inspectemus opes
mechanicorum, qui intro-
ducunt novas formas rebus
naturalibus, pro comparan-
dis variis commoditatibus
vitz.

351. Now let us look [pry] into
the works of handy-crafts-men,
who bring new shapes upon natural
things, for attaining the several ac-
commodations of life.

352. Ejusmodi machina-
tiones fuerunt primæ, circa
victum frumentaceum, pisa-
ria, molitoria, pistoria,

352. Such were the first con-
trivances, about food made of corn,
the pounders, grinders, bakers-
trade.

353. Antiquitus tunde-
bant solummodo pistillis in morta-
rio, accipientes inde pisanam;
deinde pindebant in pila pilo
(ruído, aut Græco,) unde
prodebat alica; quorum offi-
cina fuit pistrinum.

353. In old time they did only
pound corn with pestles in a mortar,
taking from thence the pisan; after-
ward they did bray it in another
kind of mortar (with a rough, or
Greek pestle) from whence proceeded
groats [cutlings]; whose work-house
was a bake-house.

354. Postea sunt exci-
tata a machinatoribus mole
molaria: ubi circumagitur
lapis mobilis super

354. Afterwards Corn-mills
were found out by engineers; where a
moving stone being turned about
swiftly upon an immovable one,

immobilem, comminuit frumenta in farinam; cilicinium vero excussorium, excernens pollinem, in farinarium eiecit: fursurem & appludas aliq.

355. Mole istiusmodi erant, primum manuarum (trusaciles;) succedebant iumentaria (asinaria;) hodierno die utimur alacis, vento versatilibus: & aquariis, ad quas aqua derivatur, posito objectaculo in flumine: sed ad maiores aquas sunt moletrine binæ, trinæ, quadrinæ: unde molitoribus pro molitura tanto plus emolumenti accedit. (Amylum est farina sine mola, facta sola maceratione, & excultatione.)

356. Risor cernit iterum farinam, farinarlo cibo: amulæque aquæ, & fermento, subigit lignea spatia: & deplit massas, & deceptas de subacta massa, aut abrasas de mactra,) quas impositas palæ, ingerit furno per furnum (sed unde prius ignem proruit rutabulo: quia non coquit panes subcinericios, ut olim;) atque ita fit panis siligineus, aut similagineus, quandoque etiam bis coctus (buccellarius,) ne muceat: fermentatus habet, duas crustas, medullamq; intus porosam: azymus est densior & latior.

grinds the grist into meal: but a hair-Searce sifting the flower: throws it forth into the meal-trough: the bran and gurgins to some other place.

354. Such Mills were first hand-mills [querns:] horse-[aß-] mills followed next: at this day we use wind-mills, turning with the wind: and water-mills, to which water is convey'd brought,] a dam [or sluice] being set in the river: but upon greater waters there are two, three, four mills: whence so much the more gain [profit, toll] accrues to the millers. (Starch is meal made without the mill, only by steeping and hulling the wheat.)

356. The baker boulds the meal again in a boulding-sieve, and water being poured to it, and leaven, he kneads it with a wooden slice: and moulds loaves [cakes] pulled or cut off from the dough, or scraped from the kneading-trough, which being put on a peel, he sets into the oven through the mouth of the oven (but first he rakes the fire from it with a scovel [maikin:] because he doth not bake bread with ashes underneath as heretofore:) and so it becomes white bread, or manchet, & sometimes also bisket, lest it grow foisty [musty:] leavened bread hath a double crust, and the crum light [puff] within: unleavened is more close and tough.

C A P. XXXVI.

Artes carnee alimonie.

The trades of flesh-provision
[flesh-meat.]

357. Observa porro artes
procurantes carneam alimo-
niam ex animalibus vescis:
piscatoriam, aucupatoriam, vena-
toriam, lanioniam, coquinariam.

357. Moreover take notice of the
trades which procure us nourishment
of flesh from creatures such as are
man's-meat: fishing, fowling, hunt-
ing, butchery, cookery.

358. Piscator obsidiatur
piscibus variè: majores super-
natantes confodit fuscina: mi-
nores obnatantes illicit scir-
pulis, aut demersis nassis (in
nassam ingressu non datur ex-
itus:) profundiores extrahit
ex amne sagenâ aut fundâ: è
lacu tragula & verriculo: (quæ
infernè mersantur ab appensis
plumbeis massulis, supernè
allevantur subereis: laxita-
tem verò macularum habent
diversam, pro granditate pi-
scium.)

358. The fisher doth several
waies lie in wait for fishes: the
greater ones swimming on the top he
strikes through with an eel-spear &
the lesser swimming thwart, he in-
traps with little snares, or weels
sunk under water (there is no getting
out for a fish got into the weel:) those
which lie more deep he draws out of
the river with a bow-net, or cast-
ing-net: out of the lake, with a
trammel and draw-net: (which are
sunk downward by the leaden plum-
mets that hang on them, are kept a-
bove water with corks: but they have
a several wideness of the meshes
[holes,] according to the bulk of
the fishes.)

359. Dein partem piscium
vivendit, partem concludit in
secluforiis, (ut cum opus est
depromat excipulo) partem
condit muria pro salsamentis:
(hamata piscatur hamo, cui
inditam escam quisquis ad-
morserit, captus est.)

359. Then part of the fish he sells,
some he shuts up in his shutts (that
as he needs he may take them out
with a purse-net) part he pickles for
salt-fish: an angler fisheth with
a hook: whatsoever fish bites the bait
that is upon it, he is took [caught.]

360. Auceps (aucupatu-
rus) aut exstruit aream, reti

360 The Fowler (about to fowl
[catch birds,]) either maketh a

aucupatorio superintectam, cui escam offundit; ipse vero se abdens in latibulo, allicit fistula, vel illicum cantu, transvolantes aviculas: advolantesque adobruit, circumretit; aut implicat viscatis calamis, expositis amiri, dum illis insidunt: aut impedit pedibus, tendiculis, & decipulis; illaqueatque laqueorum transennis; aut eis immittit prædatrices aves; & quas videt incolumes (quocunque aucupio captas) includit cavea, ibique passionem præbet in canaliculo, portionem in potistri.

361. Venator venatur feras, dum aut pellicit in terrores foveasque, & venabulo transadigens interficit: aut vestigat odoratu sagacium canum: (odoratores enim nidendo indagant, & è latebris expellunt; vertagi autem nemellis exsoluti, & venatorio cornu incitati, persequuntur:) aut cingens arbuta indagine, perpellit in casses; quodque vivum capri, transfert in vivarium.

362. Lanio macularurus al-

strape covered over with the fowling-net, on which he pours the meat; but he, hiding himself in a close place, inticeth the little birds flying up and down with a whistle, [call] or with the singing [playing] of decoys: and those that fly to it he surprises, casts the net over, [hampers,] or intangleth them with lime-twigs, set forth on a pole [perch] when they sit upon them; or insnareth them in ginns, pit-falls, and traps [springes] and halters them with the nooses of snares, or throws off at them birds of prey; and those which he sees safe (being taken by any fowling whatsoever) he shuts up in a cage; and there gives them meat in a little trough, drink in a water-pot.

361. The Hunts-man hunteth wild beasts: whilist he either allureth them into ditches and pitfalls, and running them through with an hunting-staff he kills them: or tracketh them by the scent of the well scented dogs: [for hounds [draught- [blond-] hounds] seek out by opening, and chase them out of the dens: tumblers being let loose from their slips, and encouraged by the hunters [bugle-] horn, pursue [run after:] or besetting the thickets with an hay, he forces them into coils; and what he gets alive, he puts into a park [warren.]

362. A Butcher being about to

tilia

alia (non vesicula, vel morbi-
da,) deducit in laniemam;
ibique prosternit clavâ, mox
jugulat clunaculo, & excoriat,
seu deglubit, conciditque fru-
stis: sues ramen prius per-
fundit candente aquâ, gla-
brâque radulâ; mox dissecat
in pernas, petasones, succidias,
ossas, penitas: concisâ quæ vi-
sceribus minutim, effarcit
suino cruore sarcimina; tum
crassiora, apexabentes, tomacula,
(seu iusticia,) & saliscum; tum
graciliora, borulos. (Lucani-
cas) & hillas.

kill sailings (not lean meats or dis-
eased) brings them into the slaughter-
house, and there knocks them down
with a club; then he sticks them with
his knife, and flays them, or pulls
off their skins, and cuts them out by
pieces: but he scalds swine all over
first with hot water, and scrapes
them with a scraping-knife; after-
wards he cuts them into peistles,
gammons, stiches, harlets; and
the entrails being stored into small
pieces, he stuffeth puddings with
hogs-bloud; both thicker ones, black-
puddings, liver-puddings, (or
links,) and haggels; and also the
thinner ones, sawsages, and chit-
terlings.

363. Veneunt igitur in
macello communiter bubula,
vitulina, vervecina, fœdina,
aguina, suilla; rareriter bubu-
lina, aprugna, vel alias ferina.

363. There are sold then in the
shambles commonly beef, veal, mut-
ton, kid, lamb, pork; very sel-
dome buffall, brawn, or otherwise
venison.

364. Coquus coquit escu-
lenta omnis generis: aves
amen deplumat prius, & ex-
enterat; pisces desquamât &
exdorsuat, interdum & exof-
sat; induratos contundit tu-
ditibus, salitos macerat aquâ,
&c.

364. The Cook dresseth meat of
all sorts; but yet he first pulleth birds,
and draweth them; he scaldeth
fishes, and splitteth their back; and
now and then plucks out their bones;
he beateth the dried ones with ham-
mers, the salt ones he steepeth in
water, &c.

365. Elixanda elixat ollis
& cacabis, catillisve, operculo
tectis; elixata condit sale, &
aromatibus (comminutis pi-
stillo in mortario, aut con-

365. He boileth things that are
to be boiled in pots and kettles, or
posnets covered with a lid: being
boiled he seasoneth with salt and
spices (bruised with a pestle in a

quaffacis

quassatis rudiculâ in catino, mortar, or shaken in a platter with
 aut eritis super radulam: a ladle, or grated upon the grater:
 saturas trajectat lardo, & he lardeth roast-meat with lard, and
 assat verubus (super cratente- roasteth it on spits, (which are to
 ria versabundus) suppositâ be turned round upon cob-irons,) and
 sartagine, nè pingue eliquans a dripping-pan being set under, lest
 pereat: aliqua etiam torret the fat melting [distilling, dropping]
 super craticulam, aut frigit in should wast: some things be also
 leber seu frizorio: (at si præ- broileth on a grid-iron, or fryeth in
 nimium, fiunt cremia:) è par- a frying-pan, (but if over-much,
 ricularum, confectis carnibus they are burnt to a coal:) of meat
 facit minuta, pistillos, turundas. shred into small pieces he makes
 mince-meat, tid-bits, jiggers.

366. Si quid effervesceat ac 366. If any thing be seething-
 bullie, surat crulla, nè ebul- bot and boils, he lades it with a
 liat: si spumar, despumat tudi- ladle, lest it should boil over: if it
 cula aut rudiculâ: fusciculâ gather scum, he scummeth it off
 verò extrahit fervida: fuscilla with a scummer or slice: but he
 colat juseulenta: draws out hot things with a flesh-
 fork: he strains things sod in broth
 with a cullander [strainer.]

367. Cuius, ut accendat 367. The fire-maker that he may
 ignem, habet igniarium, cum- kindle the fire, hath a tinder-box
 semite, sulphuratis, filice, & with tinder, matches, a flint, and
 a steel: then he blows with his cheeks,
 et alio modo sufflat buccis, aut or with a pair of bellows, gathering
 flabello, prunas collectans ba- up the live-coals in a fire-shovel: the
 rillo: socaria verrit culinam, kitchen-maid makes clean, & sweeps
 & everrit scopis quisquilias, away the sweepings with a broom,
 purgâ quo coquinaria vasa: and scowreth the kitchen-vessels
 quæcum colluntur, sic collu- [brass and pewter:] when they are
 vies, eluenda per fusorium, washed a stabber is made, to be washed
 ut effluat away through the sink-hole, that it
 may have passage.

368. Eadem res alio magis 368. The same thing doth nowise
 furulenta, quam assa: magis more being boiled with pottage, then

issa, quàm frixa: tosta verò, roast: wine being roasted, than
infumata, muriatica, est dis- fried: but being fried, hung, powder d.
ficilis concoctionis, nisi ad- is hard of digestion, unless by the help
juu juris piperati, aut juris of pepper-broth or black-brash, thick-
nigri, juris spissi, juris gelati, broth [soms,] gelly, or some pickle
vel alicujus intinctus: verum [sawce:] but gallimaufries, pasties,
ruceta, artocreata, tortæ, ad- tarts, are made at pleasure [at one
placitum fiunt. will.]

CAP. XXXVII.

Artes potulentorum.

The Trades of things belonging to drink.

369. Naturalis potio est aqua, (fontana, puteana, flu- minea) tum lac, serumve lac- tis: dehinc didicerunt para- re inebriantes potus, temeta; ut mulsum, pomatumque mu- sum: tandem invaluerunt, vinum, cerevisia, cremataque uia; quæ quomodo fiant vi- deamus.

369. The natural drink is water (spring-water, well-water, river- waters) then milk or whey: after that they learnt to get fuddling drinks, strong drinks; as meath and cyder: at last wine, beer, [ale,] and burnt-wines [brand-wines] came in fashion, which after what manner they are made let us see.

370. Vinitor plantat vi- nam: dum obserit collem a- pricum novellis viticulis; aut propagat vites veteranas tra- ducibus: aut earum cæcimina mergit terræ, ut utrinque ra- dicatæ, post discissæ, duæ fiant.

370. The Vine-dresser planteth a vineyard: whilst he sets a sunny bank with little young vines; or spreadeth the old vines by their shoots, or sticks the tops of them under ground, being rooted on both sides; and afterward cut asunder, they may become two.

371. Tum depurat vitem quotannis, (ne sterilescat u- bertate,) ut e resese pululent novi palmites: qui cum ra- ro per se surrecti sint, (licet capreolis quicquid possunt

371. Then he pruneth his vine every year (lest it should by over- bearing) that new tendrils [sprigs] may bud out of the pruned branch: which, sith they are but seldom raised [upright] of themselves (though

appre-

apprehendant; arripit eos; & alligat statuminibus: nempe, arboribus, aut pedicis, aut transversis cantheriis, & jugis: unde vitis arbutiva, pedata, cantheriata, aut jugata dicitur.

372. Pastinat item vineam bidente, & repastinat; mox pampinat; tandem vindemiatur: racematione pauperculus relida.

373. Bactos, scapis abscissos, componant pyramis, in torcularium; conficiuntque in forum vinagium; tum calcant pedibus; aut contundunt ligno pilo, & effundunt in lacum: unde mustum defluat per qualos in orcas; reliquus uvor ex acinis exorgetur torculari; sed (vinum) lixivum est suavis: coctis; mustum dulcius; liquato; mersum fortius diluto; album magis exlorificum rubello, aut helvolio.

374. Abditur in cellas, & delius elevatis super cantherios; tum relinquitur, & promittitur siphunculo, aut epiphonio; interdum quoque elutriatur: sed horum feculentum est: sanorum defec-

they catch hold of any thing they may wish their little twigs) he raises them, and ties them fast to staves: so wit, to trees or props, or cross-beams and frames: from whence it is call'd a climbing, propt, cross-bar'd, or framed vine.

372. He delves the vineyard also with a two-tined-fork, and delves it again; then he pruneth it; at length he gathers the vintage: the gleanings of the boughs being left for the poor.

373. They carry the clusters of grapes, cut off from the stalks, into the wine-press in baskets, and stomp them into the wine-trough; then they trample on them with their feet, or bruise them with a wooden pestle, and pour it into the keel-fat: from whence new-made wine runs through the strainers into the fats: the rest of the juice is strained out of the kernels by the press: & it (wine) running out of the grapes before they be pressed is more luscious than that which is pressed; wine in the lees more pleasant than radish: neat wine more strong than mixt wine; white-wine more warming than red or claret.

374. It is laid up close in cellars, the hogs-heads and butts being raised upon stalls: then it is brached, and is drawn out by a gimlet, or rap [cock] and sometimes also it is bracht: but wine of this-year [vintage] is dreggish; being of a year old it is

tum; defrutum vocant *sapam*; pure; wine boiled to the third-
exoletum vappam; ex aqua & part they call *sapa*: being stale it is
vinaceis factum toram (vinum dead-wine; made of water and the
vinaceum;) ex aqua & aceto husks of grapes, picquet; mixt of
mixtum, postam. water and vinegar, posca.

375. *Præstantiora vina sunt,* 375. The better (sorts) of
apianum, malvaticum, Canarium, wines are, muscadell, malmsey, ca-
alicantum, &c. sed *absinthi-* nary, alicant [tent,] &c. but
tes, helenites, aliâque medica- wormwood-wine, enula-campana-
ta; ficticia sunt hippocras, wine, and other medicinal wines;
omnium aromaticorum deli- are artificial: hippocras, is the
cattissimum. most pleasant of all spic'd wines.

376. *Lupularius inservit co-* 376. The hop-merchant serves
sturæ zythi, dum indens turio- for brewing of beer [ale,] whilst
nes lupuli terræ liratum, ad sin- fastning into the ground hop-roots
gulos cauliculos depangit pa- in ridges, at the several stalks he
los, ut circumplectendo se his sticks poles, that by twining about
serpant sursum: quorum flo- them they may grow upward; the
res abstringit, quum perma- buds [blossoms] whereof, he strips off
tuerunt. when they are grown ripe.

377. *Polentarius macerat* 377. The Malster soaketh the
grana frumenti, donec intu- grains of the corn, until they plump;
mescant: tum assiccat in pa- then he drieth them on a floor, and
vimento, versât & reversat turneth them to and fro very often,
sepius, usque dum diffiliendo until by bursting they begin to shrowt;
coepient producere germina; and then he drieth them being spread
atque tum ea torret superstra- over a malt-kiln, and turneth them
ta farrario fumario, conver- into sweetish-malt, and grindeth
sitque in bynem dulciculam, & them in a malt-mill so [malt-]
permoluit polentario molen- meal.
dino in polentam.

378. *Tum cerevisarius per-* 378. Then the Brewer mingling
miscens lupulum polentæ, ex- the hop with the malt, boileth in a
coquit in aheno cerevisiam brass [cauldron] beer [ale] (at one
(uno factu decem, viginri, gail [brewing] ten, twenty, thirty
triginta cupas) quæ in cellam barrells) which being carried down
depor-

deportata defacatur: si verò
acescat, aut murescat, infun-
ditur acetariis ampullis, & sit
acetum.

379. Tandem distillator pro-
jicit igne à fecibus cerevisiæ,
aut vini, vel etiam fermentato
farre, exstillatam (per capri-
nant vesicam distillatoriam,
superimpositumque alembicum)
ardentem aquam, dictam vi-
num crematum seu sublimatum.

into the cellar, works it self clear;
but if it grow fower, or musty, it is
poured into vinegar bottles, and
becomes vinegar.

379. At length the distiller
draws with fire from the grounds
[dregs] of the beer [ale] or wine, or
also leavened corne, but water called
brandy-wine or spirits of wine di-
still'd [dropt forth] through a cop-
per-Still, and an alembick set over
it.

CAP.

XXXVIII.

Vestiarie artes.

Trades belonging to Cloathing.

380. Ad tegendam nudita-
tem adversus tempestates, opus
nobis est amictu: qui simplex
fuit antiquis, acquiescenti-
bus velare caput à sole cucul-
lo, corpus ab algore bracca,
pedes à cænosâ aut seruposa
viâ sculponeis, vel erabatinis:
nostro ævo omnia aliusmodi,
usque ad luxuriam nitide, &
habitu multiformi, segmentato,
atque plumato.

380. To cover our nakedness a-
gainst tempests [storms,] we stand in
need of cloathing: which was plain
(of one fashion) amongst the an-
cients, who contented themselves to
cover their head from the sun with a
hood, their body from the cold with
trowles, their feet from the dirty or
gravelly way, with socks or cha-
bors; in our times, all things of an-
other mode, neat [spruce] even to
excess, and in a habit of several fa-
shions [shapes,] flashy, embroider-
ed, plumed.

381. Viri obvolvunt ali-
cubi caput tiarâ: alibi conte-
gunt pileo (ornato spirâ &
offendice) aut umbellæ causa
petaso; aut domi desidentes
galero; vel frigoris causa pi-
leo pelliceo: femine colunt

381. The men in some places
wrap their heads with a bonnet;
otherwise they cover them with a
cap (adorn'd with a bat-band and
bow) or for the shadows sake with
a beaver; or sitting at home with a
plain hat; or for cold sake with a
capillos;

capillos, variè pexos & plectos, in plegmata concinnatos, tenuis corollisque redimitos; succaput obvolvunt *auris*, *calantica*, *ricis*, faciemque prætegunt *peplis*.

381. Indumenta corporis sunt, (ad induendum & exuendum) intus *indusium*; tum *thorax* cingit & tenus pectori aptatus, & *laciniis* subornatus; aut longior *thorace tunica*, demissa *crurum*-tenus, succingendaque, si fuerit sinuosa; infra cingulum sunt *subligacula*: hoc est, laxiores *braccæ* (*caligæ*, *substringendæ fasciis tibialibus*;) aut arctiora *femoralia*, *crura* simul munientia; ad amiciendum denique (*honestatis ergo*) *superinventa* sunt *manicata toga*, vel sine manicis *pallium*; *fœminis pallia*, & *amiculum* dicta.

383. Pedibus calceandis parantur molles *socci*, vel *ciliatini udones*, & *suberæ crepidæ*; & *calcei*. (qui si fuerint argutiores, inducuntur pedibus ope *inductorii*: partes verò *calcei* sunt *solea*, *obstragula*, & *ansa cum corrigiis*;) & *otææ cum cruralibus*; aut *femiorales peronæ*; *mutasorii denique costurni*.

furt-capit the women do dress their hair, being variously kembed and platted, put into curls, and tyed up with ribbands and chaplets; or wrap [bind] their head about with hair-laces, coifs, knit-kerchiffs, and cover their face with hoods.

382. The Raiments of the body (to pull off and on) are next to the skin a shirt; then a doublet down to the girdle fitted to the waste, and at the bottom set off with skirts; or a coat longer then a doublet, being let down to the legs, and to be girt up, if it be large and wide; below the girdle are the breeches, that is, loose-slops [*gallagaskins*] (*hose*, to be tyed underneath with garters,) or trowse, somewhat strait, garding their legs together; lastly to cloath with all (for comeliness sake) were invented over and besides these a long-sleev'd-gown, or a cloak without its sleeves; on women called a loose-bodied gown, and mantle.

383. For the shoeing of the feet are provided soft socks, or felt-socks, and cork-slippers, and shoes (which if they be something strait, they are drawn on the feet by the help of a shoeing-horn: now the parts of a shoe, are the sole, upper-leather and the quarters, with the latches,) and boots with tops [*straps*:] or half-legg'd startops: to conclude, buskins to shift.

384. Vestitus superior est
linus vel laxus; xylinus vel se-
ricus; pelliceus vel coriaceus:
nec potest ullus parari sine
filis netis: partes autem ve-
stium connectimus aut ligulis,
adstringendo nodos; aut fibu-
lis, insibulando illis uncinu-
los; aut nodulis innectendo hos
ocellis *etc.* alterius.

385. Linum & cannabis ruri
seruntur, matura evelluntur,
calycibus destinguntur; resi-
duis scapis in lacunis mace-
runtur, rursúmque torrentur,
supariis malleis contunduntur,
pangibulo conteruntur, fer-
reóque carmine carminantur:
ubi quod inter frangendum
decidit, sunt cortices; quod
inter carminandum secerni-
tur, flocci & stupa.

386. Netrices distribuunt
sibi linum factum, superilli-
gandoque pensa colo, trahunt
sinistrâ filarim, dextrâ tor-
quent; siye fufum (cui appen-
sum verticillum addit pondus-
culum ad facilius se versan-
dum) siye girgillum, unde
fila ducuntur in alabrum, &
hinc in harpedonem, è qua
glomi glomerantur, sitque ad
texendum idonea tela.

384. The upper cloathing is either
made of linnen or woollen; of
cotton or silk; of skins or leathers;
nor can they be made without thread;
but the parts of our cloaths we fasten
together either with points, by knitting
knots; or with buttons, by buttoning
them into the buttonholes; or with
hooks by clasping these into eyes
[oilet-holes] of the other side.

385. Flax and hemp are sown in
the country, being grown ripe they
are plucked up, stripped of top-
knobs; with the stalks remaining
they are steeped in ditches, and a-
gain laid a drying, they are pur'd
with beetles, tewed with a brake,
and hitchel'd with an iron hatchet:
where that which falleth down, as
it is breaking, are hulls; that which
is parted as it is hitchelling is huids
and tow.

389. The Spinsters do give out
by parcels their wrought-flax, and by
binding their tasks on a distaff, they
do draw it out with the left hand
thread by thread, with the right they
turn about either the spindle (to
which the wheel hanging on, adds
a little weight that it may the more
easily whirl round:) or a spinning-
wheel, from whence the threads are
drawn on the reel, and from thence
on the spooling-wheel, from which
bottoms are wound up, and a web
fit to be wopen is made up.

387. De-

387. Dehinc textor circum-
volvitur stamen jugo; insidens-
que officinæ, deculcat alterna-
tim insilia: quo facto, licet se
adducunt, illæque trajectat
radium, cui pannus inest: &
intexit stamini tramam,
deinde adacto pectine lin-
teum (præsertim carbasum,
sive vulgare cannabium vel
lupinum, sive byssum & serico-
sum,) decedente hinc inde si-
militer.

388. Isolator insolat de-
textum linteum usque dum
lanceat: sartrix vero inde
facit interulas, capisia, colla-
ria, focalia, muccina, stro-
pæa, aliæque lineamenta;
quæ rursus lorrix eluit, quo-
dies sordidantur.

389. Pannifex carminat la-
nam, contextitque super ma-
china textoria pannos (Londi-
nenses, pingues, xylinos, &c.)
qui mittuntur in fullonicam
(præsertim levidentes) ibique
peracti a fullone in pilam, &
versus aqua, striguntur pila:
autem eximit extendun-
tur pannitendio, ut exsicc-
ent: & traduntur tonsori in
constrinam, qui super men-
sam expansos condet forfice
consonia, & compliet in vo-
lulina.

387. Afterward the Weaver
wrappeth the warp about the beam;
& sitting in his shop treadeth down the
treadles one after another: where-
upon the shuttle thread open them-
selves, and he hands the shuttle
through, in which there is a quill of
yarn: and thus he weaves the woof
into the warp, and thickens the lin-
nen with the sley drawn to it (espe-
cially flaxen, or ordinary canvas or
dowls, or cambric and lawn,) the
little flakes falling down here
and there.

388. The whittler bleacheth cloth
after it is weaved, until it be white;
but the seamster makes shirts
[smocks,] caps, bands, mufflers,
handkerchiefs, neck-cloths [gorgets,
whisks,] and other linens; which
the laundress washeth clean again, as
often as they are fouled [soiled.]

389. The clothier cardeth the
wool, and in a weavers loom weaveth
cloths (London cloth, coarse cloth,
fustian, &c.) which are carried into
the fullers shop (especially the fleight
cloths) and there by the fuller flung
into a tub, and being steeped in wa-
ter, are thickened with a pounder:
and being taken from hence they are
stretched out on a tauter, that they
may dry; and are delivered to the
shear-man into the shop, who sheareth
them being spread upon a table with
shears, and foldeth them into pleats.

390. Similiter texuntur apud sericarium panni serici, & holoserici, & subserici, & Atratici, Damasceni, purpurei, scutellati, undulati, florulenti, cylindri, camelini, &c. cum panno, cui segmentarius intertexit aurea subtegmina.

391. Tandem sartor pannum (ad staturam corporis admensum,) discindit, con- sultque (ope acus & digitalis) scissuras duplato & cerato filo: suturas complanans pressorio ferramento, ut rē exte- rent notabiliter: sed extre- mitatibus vestium circum- sinit (ne filamenta dissuans) limbum; aut præsinit lemniscos, passimque obsuit (præsertim in fimbria,) insinitas.

392. Connodator nexat & filis (contorsione trium fer- reorum bacillorum) ebroske- cas, tibialia, sabuculas, &c. Pileo autem facit & lana bacu- lis coacta impilia, & exinde pileos, & alia nequeuntia per- mādere.

393. Macerantes exuvias animalium lixivio, & depi- lantes scalprio rasorio, cerdo- nes sunt: inter quos sartarius

390. In like manner with the Silk-weaver are woven silks and whole-silks [velvets,] and half-silks [Padua seys,] and satins, da- masks, scarlets, cob-web-lawns, tabbees, taffaries, bombazines, mow-hairs [chamlets,] &c. with that cloth, into which the embroi- derer weaveth golden woofs [i. e. tissue.]

391. At last the Taylor cutteth out the cloth (being measured ac- cording to the size of the body,) and seweth together (with the help of his needle and thimble) the pieces with a thread twisted and waxed: smoothing the seams with a press- ing iron, that they may not stick up so as to be taken notice of: but on the borders of the suits (lest they should ravel) he seweth a hemme: or gards them with ribbands, and here and there he setteth laces (especially in the skirts.)

392. The Knitter knitteth of yarn (by the winding of three iron kni- ting-needles) gloves, stockings, waistcoats, &c. but the hatter [cap- maker,] of wool beaten together with flaves, makes felts, and thence caps, and other things, that cannot be wet through.

393. They are Skinners who steep the skins [hides] of living creatures in lye, and shear off the hairs with a shaving-knife, among

parat duriora coria (& quibus sutor conficit calceamenta ope subula & fili picati, et cuspidati, & musticola:) sutorius alutam molliorem crispatam, (subsecivas parcellas glutino conficiendohibens.) Pellis autem è vilibus pellibus parat pellicia, mones, pileis&que pelliceos.

394. Veteramentarius resarcit lacera calceamenta; interiator dissuit tritas & desolatas vestes, inversas&que interolat& resuit: mendicus concarnat sibi ipsi centonem, ex misa rentis & panniculis hic inde collectis.

whom the tanner prepares the leather hides (of which the shoe-maker maketh shoes by the help of an awl and waxed thread headed with a bristle, and of a last:) the leather-dresser softer and curled leather (using the off-pared pieces for the making of glee) But the furrier of furs maketh furr-gowns, furr-cloaks, and furr-caps.

394. The Cobler underlaicth old shoes; the botcher unrrippeth clothes that are worn bare, and have lost the nap, and turning them he dresseth and seweth them up again: the beggar maketh himself a ratter'd coat, of rags and clouts, gathered [picked, rated] here and there [up and down.]

CAP. XXXIX.

Architectura.

395. Primitus habitabatur in specubus, & frondeis tabernaculis: postea construebantur ruguria calpitrata, & gurgulata cratitia, luto circumluta: demum fabri cœperunt edificare ad stabilitatem & magnificentiam; quorum fastigas lustremus.

396. Ligna ædificiis apta caduntur hiberno tempore, crescentēque lunā, ut ne sint teredinosa: ubi lignator thorem securi sternit, ramos racuminat, & trunco signa

The Arts of Building.

395. At first they dwelt in caves, and bowers, covered with green leaves: afterwards were rais'd cottages of sods, and hovels of hurdles damb'd over with dirt: at last carpenters [masons] began to build for firmness and state; whose buildings [fabricks] let us view.

396. The wood fit for buildings is hewen down in the winter-time and when the moon is in the wax, that it may not be worm-eaten: when the wood-cutter felleth a tree with his axe, cutteth the branches off at the

deformat; dissectis ramalibus, & compositis in *strues*; samentis vero collectis in *fascies*, & servatis in usum foci.

top, of the stock he maketh rafters; the arms being split, and laid on piles; but the brush-wood being gathered into faggots, and kept for the use of the fire.

397. *Faber lignarius* affigit sibi tignum ferreis anis super *cauteries*: tum illud lineat *amuss*, deasciâque & exasciat *asciâ*, assulis decidentibus; interdum dissecat *runciâ* (secrâ in fore) *scobe* recidente: demumque compaginat parietes, conficiens tigna clavibus trabalibus, explensque intertigna *musco*.

397. The carpenter maketh fast a rafter with cramp-irons upon *trussels*: then he maketh it with his plumb-line and cuts it and hews it with a chipping-axe, the chips falling off, sometimes he cuts it in two with a *whip-saw* (a great saw) the saw-dust falling down; and at last maketh the walls, fastning the *transoms* with great nails, and filling up the chinks between the rafters with moss.

398. Tum *parietarius* delutat *casam* luto paleato, vel acerato: quandoque etiam sine *materiatione* *luramenta* efficiens, & *formaceis* *parietibus*.

398. Then the *plasterer* daubeth the cottage with loam tempered with chop'd straw, or chaff; sometimes too making mortar without *stuf*, of mud-walls.

399. At in *camentitiâ* *edificâ* tione proceditur aliter: ubi *lapidarius* erunt lapides *ruetro*, aut effringit *vestibus* & *lapidicinis*: quos *lapicida* con-
quadrat ad normam *celo* & *rudite*, ut quadrent *structuræ* bene: *licubi* non est *copia* *saxorum*, coquuntur *lateres*, qui sunt *lapides* *coctiles* ex *inertita*.

399. But in a stone building it proceedeth otherwise: where the stone-digger getteth up stones with pick-axe, or breaketh them off with bars [crows] out of the quarries: which the stone-cutter squareth with a chizel and mallet to the rule, that they may handsomely suit with the building: if in any place there is no plenty of stones, bricks are burnt, which are stones baked of clay.

400. *Faber murarius* (posito *fundamento* *solide*) super-

400. The mason (having laid a sound foundation) buildeth upon it

Arquit

huit parietes, (primarios, medianos, intergerinos) cerneratque conclavia testudine: quæ rector trullisat telorio & gypsato, marmore dealbat, ruderatque pavimenta (rueri veteri aut novo:) cum pavit, aut conternit tessellis.

401. *Architectus* est director ædificii: qui dirigit structionem secundum exemplar præconceptum, aut etiam delineatum; ideam vocant, & modulum, seu *modellum*.

402. *Domus* profunde fundata, & bene materiata, firmiterque trabecata vel murata, & intus columnis assabre staminata (nè laquear ruat:) extra verò pilis fulta (nè parietes vacillent) perstat diu columnis; aut si labat, suffulcitur denuò: collapsa verò, ut destructa, restauratur. (N.B. Columna constat scapo uno, insistitque basi; pilæ autem struuntur.)

403. Partes domus ita condisce: in vestibulo constitutus, ad antecam, habes ante teedium frontispicium: accedenti ad januam erunt utrinque postes; & in altero quidam cardines, à quibus pendunt fores, & super quos ap-

walls, (the first or outmost, the middle-walls, the partition-walls) and archeth the chambers with a roof; which the dirt-dauber rough-casteth over with plaister, and seileth it with parget or alabaster, and streweeth the floors (with rubbish old or new:) then he paveth, or layeth it with square stones [Checquer-wise.],

401. The master-builder is the director of the building, who directeth the building according to the draught fore-thought-on, or also represented; they term it an idea, or model.

402. A house deeply founded, and well material'd, and firmly beamed or walled, and within propped finely with pillars (that the roof may not fall,) and without upheld with props (that the walls may not totter,) remaineth a great while safe; or if it tottereth, it is underpropped again: but being fallen, or demolished, is built a-new. (N.B. a column consisteth of one shank, and resteth upon a base; pillars are piled upon one another.)

403. The parts of a house conceive thus: being set in the porch, at the fore-door, you have before you the frontispiece of the house: as you come to the gate on both sides are the posts; and in one of them the hinges, upon which the doors hang, and upon which they open and shut; but in the

riuntur & clauduntur; in altero verò sunt *claustra*, nempe aut simplicissime claudens *pes-fulus*, indendus foramini postis; aut *obex* affixus fori, obdendus *uncinato clavo*, postis infixo: aut denique *sexa*; five *Laxoni-ra* intus abdita, five *pen-silis* extra.

404. Si reperies *oppeffulata* januam, pulsa: si janitor per *transennam*, aut *clachros*, prospectat, roga aperiri: dumque introis atolle pedem, ne impingas ad inferum limen: caput verò submice, ne allidas ad *superliminare*: atque ne *cardines* strideant, aut *for-es* crepent, move leniter.

405. Ubi ostium *pertran-siveris*, venies aut in *cava-num*, aut mox in *atrium*: unde *ingressio* parat in cetera *con-clavia*: aut si domus fuerit *distega*, vel *tristega*, *ascensio* in superiores *contignationes* per *scalas*, vel *coelidia*, per *posticum* exitur aliò.

406. Dum sumus in loco *subtegulato*, inambulamus *pavimento*, five *id sit fistu-cum*, five *tabulatum*, five *cessel-latum*: laquear autem impen-det nobis, five fuerit *tabula-tum*, five *forficatum*, aut etiam *vermiculatum*.

other are the shuts; to wit, either a bar, which plainly shuts, and to be put into the hole of the post; or a bolt [*latch*] fastned to the door to be clapt into the bair [*catch*] that is fastned in the post: or lastly, a lock, either a spring-lock bid with in side, or a pad-lock hanging with-out.

404. If you find the door bolted, knock: if the porter look out at the casement or lattices, entreat him that the door may be opened: and as you enter [*go in*] lift up your foot lest you stumble at the threshold: but stoop down your head lest you dash [*hit*] it against the lintel: and that the hinges may not make a noise, or the doors creak, move them gently.

405. When you are past the door, you shall either come into the entry, or immediately into the hall: from whence there is a passage into the rest of the inner-rooms; or if the house be two stories, or three stories, there is a going up into the upper chambers by ladders, or (winding) stairs; by the back-door they go out some-where else.

406. While we are in a place under the tiles [*under covert*], we walk on a floor, whether it be rimm-ed, or boarded [*plankt*], or paved: but the roof is over our head, whether it be boarded, or arched, or fretted.

407. *Tectum* superponitur columini; (de vexo vel in unam partem tantum; vel in duas, vel in quatuor) tegitur aut *cespite*, aut *culmine*, aut *staudulis*, aut *imbricibus*: quæ omnia imponuntur *sigillis*; *tigilla cantheriis*; cantheriorum verò divaricata crura incumbunt *transiris*; *transira* rursum iocubant *praceribus* *trabium*: proceres si longius progeruntur, faciunt *suggrendra* ampla: præsertim in *peristyllis*, ad ambulandum destinatis; aut in pensili podio (seu *pergula*) vel saltem in projectura angulari, *Meniano*.

408. Tentavit verò humana industria etiam in abdito substruere *cryptoporticus*; & in ærem supra domos, *canacula subdialia*; & cum præaltis fastigiis *turres*; stupendæque molis *pyramides*, *obeliscos*, *colossos*; & perplexa ædificia, *labyrinthos*; & ambulatoria ædificia, *pegmata*, &c.

407. The roof is laid upon the walls, shewing either on one side only, or on two, or on four) it is covered either with turf, or thatch, or shingles, or tiles: all which are put upon laths, the laths upon baultries [sparrs;] but the crooked shanks of the sparrs rest upon the transams; the transams again lie on the ends of the beams [summers;] those ends, if they are reacht forth any whit long, make wide, [large] eaves: especially in cloysters design'd for walking; or in a gallery or walk over-head; or at least in a corner-jetting, a balcony [car-ras.]

408. But the industry of man hath tried also to build underground dark vaults; and up into the air on the top of houses, banqueting-rooms open to the air, and turrets with exceeding high tops: and pyramids, obelisks, and colosses [of a vast bulk;] and intricate buildings, labyrinths; and houses to ramave up and down, pageants, &c.

CAP. XL.

Artes utensilium: & primo ar- gillaceorum & vitæorum.

The Arts of Utensils; and first, those of clay and glass.

409. Veniamus ad opificia, quæ domos implent utensilibus, quibus humana vita carere non potest; & parantur e

409. Let us come to those works which fill houses with utensils [household-stuff.] the which humane life cannot be without; and are made of materia

materia minerali, aut vegetabili, aut animali.

410. *Figulus* ex argilla bene preparata, circumactioneque rotæ figulinæ, fingit ollas, aliâque figlina: quæ excoquit in furno, incrustatque lithargyro: testas tamen solidare nescit.

411. *Keriarivus* (ex arena, cinere, sale, liquatis intensissimo igne) format (in vitraria officina, perflatûque ferrei tubi) vitreamina: è quibus fenestarius facit fenestras (coordinando vitra specularia intra jugamenta, & applumbando stanneo ferrumine, ne excident) *laternarius* verò laternas; relinquens, pro lucerna inferenda & eximenda, ostiolum.

mineral, or vegetable, or animal materials.

410. The potter of well-prepared clay, and by the turning round of the potters wheel, maketh black pots, and other earthen vessels: which he hardeneth in an oven, and glazeth over with litharge; yet knoweth he not how to make pot-sberds solid.

411. The glass-maker (of sand, ashes, salt, melted with a most fierce fire) fashioneth (in a glass-shop, and by the blowing of an iron pipe) glasses: of which the glazier maketh windows (by ranking [ordering] the quarries within the joynts [bands,] and ledging them over with soder of pewter, that they may not shatter out) but the lantern-maker lanterns; leaving a little door for to put in and take forth the candle.

CAP. LXI.

Artes metallicorum utensilium.

The arts of metal utensils.

412. *Metallarius scrutatus* latentes mineras, ope virgulae ejusdem indicis: cum parat additionem ad illas ope fossorum, qui ingrediuntur fodinas (intecti bardocucullo & perizomate) cum succensa lucerna: repertæque metallæ vana impingunt cuneos, decutuntque frustra, & ex-

412. The grover seeketh out [searcheth for] hidden mines, by the help of a certain wand used for such discoveries; then he maketh a passage to them by the assistance of miners [diggers,] who go into the mines (being covered with a thick-cloth hood, and drawers, with a lighted candle: and having found a vein of metal, drive in wedges, and

trahunt foras.

but draw pieces and draw them out.

impuri-

impuritates saxæas; lotor elavat secreta; alii deferunt in astrinas; colliquefaciuntque sic, ut metallum à scoriis liberarum profluat: & quia plerumque adhuc argentum intermixtum est auro, separantur illa ab invicem aquâ forti, demumque conflatur unumquodque purum purum scorium, in tabellas vel bacillos.

414. Hic jam fabri, inflando ignem follibus, emolliunt metalla; molliâque eximunt forcipibus, exempta eudant super incude malleis (dum incusum stricturna quaquaversum dissiliunt;) cusa denique laminando, cuspidando, variè figurando, & ubi opus ferruminando, consueciunt utensilia.

415. Faber ferrarius fabricat ferramenta varia; claustra hinc claustra & claves; ferrarius ferras; falcarius falces; cultrarius cultros; (quorum aciem samiator samiat;) acutarius acus; malleator thoraces chalybeas; & loricas, ex annulis ferreis contextas, &c. gladiarius gladios; quos polio polit, instruitque capulis, & superintegrit vaginis.

the stony filth; the washer washeth the things thus separated; others carry them into the melting-houses and melt them so, that the metal may flow [run] clean from the dross: and because very often the silver is still mingled with the gold, they are severed one from another by aqua fortis, and at last, every thing being pure and neat, is severally cast into plants [ingots] or bars.

414. Here now the smiths, by blowing the fire with bellows, soften the metals; and being softened they take them out with a pair of tongs, being took out they beat them upon an anvil with hammers (whilst in the mean while the sparkles fly up and down:) at length being hammered by drawing them into plates, by pointing them, by variously fashioning them, and upon occasion, by soldering them, they make utensils.

415. The black-smith maketh several iron tools: the lock-smith bars and keys; the saw-maker saws; the syth-smith syths [hooks;] the cutler knives, (whose point the grinder maketh keen;) the needle-maker needles [pins;] the armourer steel corselets, and coats of mail made up of iron rings, &c. the sword-cutler swords; which the scower surpisheth [scourer] and fitteth them with hiles, and putteth them into sheaths [scabbards.]

416. *Faber aratus* ē ductio cupro eudit, nigligineque marcuso levigat aramenta: quæ detrita resciunt vicatim discurrentes *ahenarii*: statoreis fundit ex orichaleo statuas, campanasque (pulsatiles ferreo pistillo) tormenta bellica, &c. sicut & *stannarius* stannæ vasa; quæ ut nitentur depoluit fricatura.

417. *Laminarius* conficit laminas lampades, &c. *bracteator* ē bracteolis tintinnabula (nolas); *aurifaber* vasa aurea & aurata (deaurata) argenteaque & argentata (deargentata): tum armillas, torques, &c. colligens scobem & aramenta (quibus intertrimenta possunt compensari) ē practinctorio mensæ alligato.

418. *Monetarius* cudit nummos in officina monetaria: sed qui percutit reprobos, aut admucilat probos; falsarius est: qui autem ē sequioribus metallis conatur enixè facitare aurum, alchymistam vocant.

416. The Brasier out of pliant copper beateb out, and plaineth with a broad hammer, brass things: which being worn out the tinkers mend again, going up and down from street to street: the brass-founder of copper metal casteth statues, and bells (to be rung with an iron-clapper,) and ordnance [cannons] for war, &c. as also the pewterer penter vessels; which that they may look bright, he scoweth with rubbing them.

417. The Plate-man of plates makes lamps, &c. the latten-man latten little bells; the gold-smith gold vessels and gilded ones, and silver ones, and silvered ones: then braceless [chains,] &c. picking up the dust and filings, by which what's rub'd off may be made good) out of an apron nailed to the table.

418. The Coyner stampeth money in the coining-shop [mint;] but he that coyneeth bad money, or clippeeth currant [good] money, is a counterfeit: but he who makes a pudder to work gold out of worse [cousers, baser] metals, they call an alchymist.

CAP. XLII.

Artes utensilium lineorum, & lignorum, & coriaceorum.

419. *Restio* contorquet res, funiculósque; idque ē

The arts of Linnen, Wooden, and Leather utensils.

419. The Roper twisteth balcers, ropes [cords] and pack-thread; and can.

cannabi, stupa, sparto, vel arborum libris, qui dum virent globantur: *viminarius* surpet torbes ē viminibus; quandoque decorticatis & exalbur-natis: *cribrarius* facit cribra ex assulis flexilibus, rotundatisque; item cypas, rotundas vel ovales, &c.

410. *Dollarius* (victor) conficit dollaria vasa; circumvinciens secamenta vimineis circulis; sive uno fundo, ut sunt labra & latas; sive bino, ut dolia, habentia foramen desuper, pro infusione liquoris; & deorsum, pro emissionē: illud occluditur operculo aut obturamento; hoc siphone aut epistomio.

411. *Tornator* parat tornatilia opera torno: *arcarius* opera tabulata instrumentis variis; edolans asseres runci-nā, & deplanans planulā, ad-juvans impagibus & subscudi-bus, & circumscalpens extan-tias scalpro, conglutinansque juncturas glutine, & ut nitescant omnia oblinens vernice.

412. Utensilia ē corio pa-rant, frenarius, ephippiarius, marsuparius; & qui præmu-niunt capitellis ligulas, &c.

that of flax [hemp,] tow [hards,] bast, or the rinds [bark] of trees, which while they be green are pilled off: the basket-maker windeth baskets of twigs, now and then with the rind off and the pith taken out: the sieve-maker maketh sieves of flexil [pliant] and round [cooper] rims, likewise boxes round or oval, &c.

420. The Cooper maketh tubs [tunns, hogsheds,] binding about the pieces with twig hoops: either with a single bottom, as are washing-tubs and vats; or double, as hogsheds [barrels,] having at the top a hole, for to pour in the drink; and another at the bottom, for to let it out: the one is stopp'd with a bung or stopple, the other with a spigot, or faucet.

421. The Turner maketh turned pieces of work with his turn: the joyner plank'd pieces of work with several tools; smoothing boards [deals] with a chipping-axe, and planing them with a plane, clapping them together with pins and mortises [culver-tails,] and taking off the jags with a chevil [rasp,] and gluing together the joints with glue, and that they may shine overlaying them all with varnish.

422. The Harness-maker, saddler, purse-maker [glover] prepare utensils of leather; and those with fence points [laces] with tags, &c.

421. *Saponarius* coquit sebo *Laponem*, sebatque candelas : *cerarius* fundit faculas cereas, trahensque instar funiculorum, circumvolvit *lychnucho*.

424. *Pestiniarius* conficit *pestines*, corneos, eburneos, ligneos, raris & densis radiis distinctos, pro pestendis crinibus; pro comendis autem comis, *pestines* setaceos : sed *scopularius* concinnat pro vestibus purgandis setacea, & verricula, è setis agglutinis scapo ligneo.

423. The soap-boyler put of tallow boyleth soap, and talloweth the candles : the wax-chandler maketh wax tapers, and drawing them like to ropes, wrappeth them about a candle-stick.

424. The comb-maker maketh combs of horn, ivory, wood, distinguished with great and small [thin and thick] teeth, to comb our hair: but to spruce the locks, hair-brushes; but the brush-maker to make clean our clothes maketh whisks and brushes of bristles glued to a wooden handle.

CAP. XLIII.

Artes itinerum : primum pedestres.

The arts of journeys : and first those on foot.

425. Non possumus hærere in uno loco semper, opus est transire quocumque : quod si prope sit, animique gratia, *deambulatio* est; si per campos aliquid conquirendo, *peragratio* : si propter peritiam regionum, *peregrinatio* ; si ad habitandum alibi, *migratio* ; ubique autem, si quid nobiscum assumimus manu, dicimur *transfere* ; si humeris, *portare* ; si vehiculis, *vestire* ; si comitatu, *dustare*.

425. We cannot alwayes stick [abide, continue] in one place, we must of necessity go somewhere or other, which if it be hard by [near home,] and for recreation, it is a walk if along the fields a looking for any thing, ranging [stragling] : if for the knowledge of countries, a travelling; if to dwell at another place, a removal; but to every place, if we take with us any thing in our hand, we are said to bear it up and down; if on our shoulders, to carry it; if on wains [carts,] to draw it; if in our company, to lead [conduct] it.

426. Quod non liber, qui non licet, devenire nobis ipsis.

426. whither we will not (or may not) come our selves, we send

met,

met, mittimus alium : si ut
nūnciet aliquid, nūncium, si ut
deferat nunciatricem episto-
lam, tabellarium ; si ut expediat
negotium, curatorem.

427. Transmeamus autem
terrā vel aquā (pervolitare
sēra nondum didicimus ; nam
narratio de volatura Dædali
fabella est :) per terram vadi-
mus, aut gestamur, aut vehimur ;
per aquam vadamus, aut nata-
mus, aut navigamus.

428. Viatori, pedibus ita-
ro, expedi : esse ocreato, aut
peronato, ne collutulerut : &
laccernato (penulā induto) ne
compluatur : & quia non po-
tuit gestare sua omnia in sinu,
vel gremio, vel fundā (assutis
intra vestem loculis :) circum-
cingit sibi fascioperium, aut im-
ponit humeris sarcinam ; &
sumit in manum baculum, quō
se suffulciat, aut saltem scipio-
nem decori causā.

429. Ingressus viam prohi-
catur rectā, & sine ambagi-
bus, quō tendit : ne deflectat ad
diverticula, nisi necesse sit :
nec deferat viam regiam semi-
ta causā, nisi sit callis iterus,
& itineris dux, comesve fidus
peritus : alias facile per tra-

[employ] another : if to deliver a
message, a messenger ; if to carry a
letter of affairs [news,] a carrier
[post ;] if to dispatch business, an
assign [agent.

427. But we pass by land or by
water (we have not as yet learnt to
fly through the air ; for the story of
the flight of Dædalus is a mere sto-
rie :) by land we walk, or are car-
ried, or ride ; by water we wade, or
swim, or sail [go on ship-board.]

428. It is convenient for a foot
traveller to have boots, or high-bled &
shoes on, that he be not dabbt and
moist'd with dirt, and a riding-coat
on, that he be not wet through with
rain ; and because he cannot carry all
his things in his bosome, lap, or pouch,
(and pockets stitched within his
clothes : he girdeth about him a
knap-sack, or layeth on his shoul-
ders a rardle, and taketh in his hand
a staff, to bear him up, or at least a
cane [walking-staff] for comeliness
sake.

429. Having entered the way let
him go straight on and without turn-
ings, to the place he is going to : let
him not turn aside into by-ways,
unless he must of necessity : nor for a
foot-path go out of the Kings high-
way, unless it be a beaten track, and
his guide or companion faithful and
skilful, otherwise he will easily come

mires, vestigiisque seductoria,
in devia, salebras, aspreta,
veniet.

430. Bivium & trivium
semper est fallax, compita non
æque seducunt: ergo ut nē fiat
errabundus sciscitetur obvius,
quā eundum sit? & quorsum
flectendum? utrum dextor-
um, an levoris?

431. Devitet offendicula,
ne sint remora: nec perambu-
let altiores elivos, (qui sunt
cunatibus tacumen versus ac-
clives, retrorsus declives:) re-
trocedat potius, ubi nequit
meare porro: fossasq; circum-
eat, si non potest transilire,
nē quidem adminiculo conti:
sic ibi inoffense.

432. Peregrinaturus ad ex-
teros opus est viatico, propter
impensas; aut certe literis
cambii, ab aliquo collybiā:
quandocūq; & interprete, si
non calleat idioma gentis &
itinerario bono; maxime au-
tem prudentiā, ut attendat,
quodcum sit, ubiubi fuerit, &
discessu nique in reditum.

433. Prædones liquidem spo-
siant, prærata abducunt; latrones
trucidant; sed & in diversis locis

through cross-ways and paths lead-
ing out of the way, into by-ways,
rough and craggy places.

430. A way that hath two or
three turnings is alwayes deceitfull,
cross-ways do not much mislead
a man: therefore that he may not go
astray let him ask of those he meets,
which way he must go: and to which
hand he must turn? whither to the
right, or the left?

431. Let him shun stumbling-
blocks, that they may not let him;
nor walk over the high cliffs, (which
to those who go toward the top, are
steep backwards, headlong:) let him
rather go back, where he cannot pass
forward: and go round about the
ditches, if he cannot leap [jump] over,
not by the help of a long stick [pole:]
thus he shall go without harm.

432. He who would travel into
foreign countries hath need of provi-
sion for his charges, or sure letters of
exchange, from some banker: and
sometimes an interpreter, if he is not
acquainted with the language of the
country; and a good journal, but
especially wisdom, that he may ob-
serve whom he keeps company with,
whereforever he shall be from the time
he goeth out, till the time he cometh
again.

433. Forasmuch as thieves spoil
[rob, strip] one; pirates carry one a-
way; high-way-men kill [murder]

(ubi

(ubi pernoctandum est) sæpe est hospes ab hospite intus, ob improbitatem camponum quorundam.

one; but in the inns too, (where he must take up his nights lodging) oftentimes the guest is not safe from the host, by reason of the villany of some inn-keepers.

CAP. XLIV.

Equitatio & aurigatio.

Horseman-ship & driving a cart.

434. Ad parcendum pedibus & viribus (in rebus avendendis & advehendis) didicimus uti jumentis; deinde vehiculis.

434. That we might spare our legs and strength (in carrying and bringing things) we have learnt to make use of labouring-beasts; afterward carriages [things to carry on.]

435. Equitatus, curat offigi soleas equo; insternit illi ephippium (quod ne devalvatur, subcingit illud cingula:); ephippioque aurius præligat bulgam; vel adligat retro vidulum; vel appendit bisaccium, circumdatque frenum capiti: si ancilena, possilena, dorsuale, ceteræque phalera adduntur, sunt ornamento.

435. One that is about to ride, taketh care to have his horse shod; he layeth upon him a saddle which lest it should slip down, he girdeth about with a girth: and at the saddle-bow he tyeth a male; or fasteneth it behind a cloak-bag or hangeth a wallet overthwart, and putteth about his head a bridle; if the pettrell, arrip, saddle-cloth, and the rest of the trappings are put on, they are to grace him [set him forth.]

436. Tum insulciens pedem stapedi, insilir in equum: jamque illi insidens (ut abequeret celerius) extimulat eum calcaribus ad procursum; habenis vero flecit pro lubi: aut retinet, & reprimit, pro necessitate: sed gradarius ter equitem molliter, talutarius solusim & subsulcrim, suc-

436. Then leaning his foot [toe] on the stirrup, he takes horse: and now sitting on him (that he may ride away the faster) he pricketh him with his spurs to a full speed; but with the reins he turneth him at his pleasure; or keepeth him back, and stayeth him as necessity serves: but the gentle-paced horse carrieth his rider easily, the ambler with wagling and ambling-trotting, the trotter jaunt-

cussator.

diffusum quodlibet submollescit; *erb* [troubled] the stumblers makesh
causatur procerat casu. *one* afraid of a fall.

437. Vehum est ad vehi- 437. We are come to carriages;
bile; quorum quod tantum of which that which is only drawn
raptatur (praesertim per viam especially along the snow) is called
nivalem) *traba* dicitur; quod a dray [sled;] that which is rowled
volutatur super rotas, *curri-* on wheels, a chariot; whether it hath
culum; five fuerit univrotum, but one wheel, a wheel-barrow: or
duo; five birotum, *currus*; five two wheels, a car [cart;] or four
quatuor rotatum, *currus*: cu- wheels, a coach: of which again
jus notum variis genera there are several sorts.

438. Ampliora enim one 438. For greater burthens are car-
ra vocantur *plauistro*; *rudio-* ried in a wain; baser things in a tumb-
ra *larraco*; homines ipsi *the-* rel; men themselves in a Flemish
da: qua levior est *effedum*, *di-* waggon: which if it be any thing
mitta *cifum*; *coffratone* o- light, it is a caroch; being cut off
perta *meta*; *penfili* *carpen-* in the midst is a chariot; with a close
tum; *delicato* *insuper* *operto-* cover a horse-litter; hanging loose,
rio, *pilentum*. a sedan; having a dainty canopy be-
sides, a pavillion.

439. Partes currus prima 439. The chiefest parts of a cha-
me *fun*, *reno*, *prominens* *an-* rior are; the beam [long] standing
teriorum; *jugamenta*, *continen-* out-forwards: the couplings con-
tia *compagem*; *axes*, *trans-* taining the joints [bands;] the axels
cuntes *rotas*; *rota*, *quarum* going through the wheels the wheels,
quaeque *constat* *ex* *uno* *modio-* of which every one is made up of
do, *duodecim* *radiis*, *Tex* *ab-* one nave, twelve spokes, six fellows
fulibor (*curvaturis*) *toridem-* [strakes;] and as many iron binders
que *fecerit* *canchis*. [clouts.]

440. *Udiga*, *parans*, *equus* 440. The coach-man sitting the
ambiguo, *ventilat* *avenam* *horfes* for a journey, fanneth out
curru, *evannatamque* *obspat* with a fan, and being unmatted he
(cum *scissis* *stramento)*, *alli-* casteth it (with chopped hay) to them
quis *capitro* *ad* *praesepe*, *Re-* being yet with a halter to the man-
luncepis *per* *longurios*, *ger,* & parted from one another with
Indique; *f* *fatigatis* & *per-* long poles; & being filled their bel-
purga-

purgatis, *frigili*) dream, atque si quis mordax est, constringit ora *fiscind*.

lies, and carried them over with a curry-comb; putteth the bit into their monthes; and if any of them be given to bite, he binds his chaps with a barnacle [*muzzle*.]

441. Dehinc adjugat jugo parippum cum sellario, annectitque retinacula (dependencia de *helcio*) extremitati temonis: tūm si non placet uti bigâ sed trigâ, vel quadrigâ, præjungit antecessores, quos agant ante se loro: (magnates tamen utuntur sejugibus, reges octojugibus; cōque rhedariis triam pluribus.)

441. Then he yoketh the fore-horse with the filler; and fastneth the staves (dangling down from the collar) to the end of the tong [beam:] then if he be not willing to make use of two-horses; but three, or four, he joyneth fore-horses, which he driveth before him with a whip (yet great men use six horses; Kings eight; and therefore the more postillions too.)

442. Ut currus leviūs currat, vector ungit axes *axungia*; respectatque inter aurigandum nē exorbitet: si in cœno hærescit nē diu hæreat, & retardetur, subjungit plures (equos:) contra in præcipiti descensu, nē velocitē ruat, currumve evertat, sufflaminat rotas sufflamine; vel abjungit equos.

442. That the coach may run the lighter, the driver greazeth the axel-trees with wheel-grease; and looks behind him as he is driving, that it may not wheel out of the track: if it stick in the mire that it may not stick long, and be stayed, he putteth more (horses) behind: on the contrary in a steep fall, lest it should run down swiftly, or overthrow the coach, he stoppeth the wheels with a trigger; or unties [lets loose] the horses.

443. Ubi transitus non datur vehiculis, per loca perupta & invia, adhibentur dicellaria jumenta; imprimis ardi caballi, inepti ad equitandum: quibus impostæ cliella sustinent onera, gausapi cooperta.

443. Where there is no passage for carts [coaches,] through craggy and wayless places, pack-horses are employed; especially slow jades [sumpture-horses,] unfit to ride with: on which the pack-saddles being laid, bear the burdens, covered with scarvelots.

444. Sed in plano potius

444. But in plain ground we ra-
H utimur,

utimur, si celerare opus, re-
redis (celeribus) quam meri-
toriiis vehiculis, (ibi tamen
intertriginem cave:) atque ut
fis expeditior, impedimentis
te non aggraves, quæ festinos
tardant.

ther use, if we be in haste, post-horse;
(hackneys,) then hired wagons, (but
there have a care of galling [losing
leather:]) and that thou mayest be
the more quick, do not burden thy
self with luggage, which hinders
them that are in haste.

C A P. XLV.

Natio de navigatio.

Swimming and sailing.

445. Flumina, lacus, maria,
obstant identidem viantibus,
superanda omnino iis, qui ul-
terius velint, siue ponte aut
ponticulo (lapideo vel subli-
cio,) siue aliter: quod jam re-
censebo.

445. Rivers, lakes, seas do
often hinder the travellers, which
must needs be passed over by those
who would go further: either by a
bridge or little bridge (of stone or
timber, or some other way; which I
shall now relate [reckon up].)

446. Innatare aquis discunt
super scirpeam ratem, arbore-
umve corticem; tum sine cortice
jactatu manuum pedumque;
sunt & nonnulli, qui aquam
calcare sciunt, (tranando sine
maledictione vestium, quas
supra caput tenent, pectoribus
tenus merfi:) urinatores etiam
sub aqua (instar piscium) na-
rant: ergo si flumen potest va-
dari, propter brevitatem,
transilitur: sin, transnatur.

446. They learn to swim upon
the water with a rush-boat, or bark
of a tree; then without the bark by
the striking out of the hands and
feet; and there are some who know
how to tread water (by swimming
over without wetting their clothes,
which they hold over their head,
being sunk up to the breast:) but di-
vers swim under water too (like
fishes: therefore if a river may be
forded, because of its shallowness,
it is waded over, otherwise it is
swum over.

447. Post adorsi sunt stru-
ere rates: ex rignis obiter
compactis, rursusque soluti-
libus: tum lintres, ex unico
excavato ligno: tandem naues

447. Afterwards they began to
build boats: of rafters slightly set
together, and again easily taken
sunder, then skulkers [cark-boats]
of one piece of wood made hollow: ac

ad similitudinem compaſſiles, quæ habent *proram* & *puppim*; *carinamque* & *ſtegam*, cum *gemino latere*; quorum inter-
capedo dicitur *alveus navis*.

448. *Minores naviculae* ſunt, *cymba*, *lambus*, *oria*; ſubſervientes *piſcationi*; tum *poma*, quo *flumina trajiciuntur*, (ſed *portitorum* ad *trajectum portorium ſolvitur*;) *major navis*, *vel opera vehit*, & dicitur *oneraria* (ſ. *geraria*, *geſtoria*;) vel *homines, veſtoria*: quam ſi *cubicularia eſt*, vocant *phaſelum*; *celeritati deſtinatam* *celocem* & *Lihuricam*.

449. *Olim nesciebant aliter* *propellere navigia*, quam *remis* (ſ. *tunc tractorio aut remis*, aut *contis* ad *ſcalmos* *posita*, *conſtruebanturque actua-*
lia naves, (*biremes*, *triremes*, *quadriremes*, &c.) *quas impel-*
lebant remiges (*conſidentes* *maſtris* *per interſcalmia* & *remigantes*;) *dirigebant verò*
tenentes clavum; *proreta* ad *proram*, & *gubernator* ad *pup-*

450. *Tandem adverterunt* *poſſe jugari ventos*: quibus *captivandis* *excogitarunt vela*, *velis diſpendendis malos*, *vincula, verſorias*; & *ventis*

length ſhips built for ſtrength, which
have a *proem* [*fore-deck*,] *and a*
poop [*hind-deck*:] *and a keel and*
cabbins, with two ſides, the di-
ſtance of which is called the hold
[hulk] of the ſhip.

448. *The leſſer veſſels are, a boat,*
a fiſher-boat, a ſkiff, ſerving for
fiſhing: then a ferry-boat, wherein
they are waſted over the rivers, (but
the ferry-man hath a fare paid him
for paſſage: a greater ſhip either
carrieth burdens, and is called a
ſhip of burthen [*loading*,] *or men,*
a paſſage-boat: which if it be full
of rooms [*cabbins*,] *they call a pin-*
nace [*galley*,] *appointed for haſte*
[ſpeed,] an hoy and frigot.

449. *Hencefore they knew not*
otherwiſe to drive the bark [*veſſels*]
forward than with haling-ropes or
poles, or oars placed at the oar-
riſgs: and ſhips were built to be driven
along (*of two oars, three oars,*
four oars, &c.) *which the rowers*
rowed (*ſitting together on their banks*
along the ſides, and rowing; but they
that hold the rudder [*ſtern*] *did guide*
[and:] the guider at the fore-deck,
and the pilot [*ſteers-man*] *at the*
poop [*hind-deck*,]

450. *At length they perceived*
that the winds might be maſtered:
for the taking of them priſoners they
invented ſails; and to ſpread the
ſails, maſts, ſail-yards, cables;

observandis tritonem; novissimè demum acum marinam, monstratricem plagarum mundi, cujus indicatione possunt navigare per tenebras etiam (quod prius nisi ad stellam polaris prospectum, accensosque ignes non poterant) enavigareque ipsum oceanum.

451. Velificant ergo adspirante vento secundo, plenius velis; vento adverso, obliquant vela & cursum alternatim; vento nullo, velificatio non procedit, quum tranquillitas est.

452. Procella oborta repente, non abripiantur a fluctibus, aut impellantur ad scopulos; alitæque navis demergatur; nauta contrahunt & demittunt vela, (imò & recidunt instante discrimine) & sic tutius jactantur; si nihilominus videretur imminere naufragium, faciunt jacturam rerum, tamen si præciosarum, non sine miserabili lamento naufragantium.

453. Alias quoque ne incidunt in brevia, explorant profunditatem sili solidi, cauteque præternavigant cautes & syrtis.

454. Quia verò navis onerata innat firmius, navigaturi

and a fine [weather-cock] to observe the winds; and now of late the mariners needle [the compass], that sheweth the quarters [regions] of the world, by whose direction they can also sail in the dark (which before they could not but by sight of the pole-star, or fires lighted) and to sail over the very ocean [main sea].

451. Therefore when a fair wind bloweth, they put to sea with full sails; in a contrary wind, they cross [slope] their sails, and course by turns: if there be no wind stirring, there's no sailing, when it is a calm sea.

452. When a storm of a sudden is risen, that they may not be hurried away with waves, or beaten against the rocks, and the ship being split be sunk; the mariners furl and strike the sails, (yes and cut them off, danger being at hand) and so they are more securely tossed: if nevertheless a ship-wrack is likely to happen, they cast their goods though never so precious, over-board, not without a woful lamentation of the ship-wrecked persons.

453. At other times also, that they may not fall into flats, they sound the depth of the sea with a plummet, and warily sail over rocks [shelves] and quick-sands.

454. But because a ship laden swimmeth more firmly when they are

vacua

vacua suburrant eam, non tamen nimio plus, nè pessumcat: & quia quaque tandem fathiscens (navis) transmittit per fissuras, & assamentorum commissuras, nauteam confluentem in sentinam, exanclat inde hanc antlia.

to sail in an empty one, they load her with ballast, yet not over much, lest she founder; and forasmuch as chapping any where she letteth down through the thinks, and the joynts of the planks, filch that runs down into the sink, they pump it out from thence with a pump.

455. Peractâ navigatione appellant; naulum exsolvitur nauclero, & quisque festinat domum: quem sui sospites videntes incolumem, jubent auere.

455. The voyage being ended they arrive at the place; the fare [fra'ght] is paid to the master, and every one hyseth home: whom when their friends in health see safe, they bid them welcome home.

456. Navis ipsa deducitur in portum, detracto aplustri; aut linquitur in statione (si locus imperuosus est) stans super anchoras, & sic fluctuans, rimosa verò subducitur in navale, ut à naupegis reconcinetur.

456. The ship it self is drawn up into the haven, when the tackling is took off; or is left in the bay [road] (if the place be without an haven) riding at anchor, and so floating; but being full of leaks it is brought into the dock, that it may be mended by the ship-wrights,

CAP. XLVI.

Machine tractoria.

Drawing engines.

457. Cùm habeamus necessesse transportare, non tantum nosmet ipsos, sed & alia, molisque multarum rerum excedant vires corporis nostri, quaesita sunt iuvamina à machinis: attingemus quædam.

457. Since we have occasion to transport, not onely our selves, but also other things, and the bulk [greatness] of many things exceeds the strength of our body, helps have been sought from engines: we will touch upon some.

458. Quantum duo bajuli possunt ferre palangis, potest unus trudendo ante se onus impositum paboni, suspensa

458. As much as two porters can carry with sledges [coul staves] one may, by rowling before him his burden laid on a wheel-barrow, a

crumna, à collo: sed longè
majora provolvi possunt pha-
langis.

459. Sustollendæ rei gravi
serviunt, primum *vestis*, quem
oneri suppingendo, proten-
sæque parti incumbendo, onus
tollimus: deinde *succula*, quam
eodem suppingimus, manu-
briumque ejus rotamus manu:
tum *trochlea*, per cujus orbi-
culos traducti funes ductarii
plures, multiplicant vim tra-
hendi: hinc *ergata*, quam cir-
cumeundo vectarii versant:
geranium denique, cum adjun-
cto rotabili tympano, cui in-
ambulando res magnæ molis
protollimus.

460. Validæ compressioni
serviunt *pressoria* generis om-
nis, quorum omnium ratio
hæc est; *præla* duo pressare vio-
lentissimè rem adiguntur, à
torculari versabili, vique re-
torto circa *coctileam* spiratim
striatam; contra qui findere
vult aliquid, dissilire illud
cogit, adigens *tudite cuneum*.

461. *Fistucæ* adhibentur ad
pangendum *sublicas*; sive an-
sæ fuerint, attollendæ & de-
mittendæ humanis manibus;
sive extollendæ *trochleis*, &
demittendæ, ut fortius feriant.

bearing-rope hanging at his neck: but
far greater burdens may be rolled
along with leavers.

459. For the heaving of a weighty
thing serve, first, a bar [*crow*] is fit,
which packing under the burthen, and
leaning on the part that stands out,
we lift [*raise*] up the burden; then a
rowler, which in like manner we put
under, and roll the handle of it with
our hand; then a pulley, through the
grooves [*wheels*] whereof several cords
being drawn multiply the drawing
force: afterward a capstand [*wind-
beam*,] which the beavers by going
about turn round: lastly, a crane,
with a round house joyned to it, by
walking in which, we draw [*lift*] up
things of vast bulk.

460. Presses of all sorts serve for
strong pressing, the way [*manner*] of
all which is this; two pressing-
boards are forc'd to crush a thing
most violently together, by a nut
made to turn, and put'd back by
force about a spindle revolv'd in
wreaths: on the other side, he who
would cleave any thing, forceth it to
fly asunder, driving in a wedge with
his mallet [*beetle*.]

461. To make fast piles, ram-
mers are used; either with handles,
to be lifted up and let down with
mens hands; or to be drawn up with
pulleys, and let down again, that
they may strike the stronger.

492. Artificiosi aquæ du-
 Quis cogunt aquam per cana-
 les ascendere in quamvis al-
 titudinem: *Archimedes* verò
crucibiles facit aquam descen-
 dendo ascendere: sed *aquagia*
 efficiant aquis inundatos cam-
 pos.

463. *Horologia* sunt reper-
 ta dimetiendis horis: primum
solaria (*sciotherica*) ubi gno-
 monis umbra horarias lineas
 transmeando; tum *aquaria* (*cle-
 psydræ*) ubi aqua de vase in
 vas transtillando; mox *arena-
 ria* (*clepsammia*) ubi arena iri-
 dens furtim transfluendo, o-
 stendunt moram præter la-
 bentis temporis.

464. Admirare verò inven-
 tum *automati*! in quo rotulæ
 motant seipsas suis libramen-
 tis, repræsentantque circu-
 latione illâ replicationem
 horarum (fortè & dierum,
 mensium, totiusque planetarii
 cursus.)

465. Perscrutantur etiam,
 quomodo *machina* verè auto-
 mata possit confabrefieri; pro-
 cedens ultroneo suo tractu
 indefuenter, nec habens opus
 intendi: nuncupant *mobile per-
 petuum*, quod an sit possibile
 inventu, ambigitur.

462. The artificial carryings of
 water do force the water to ascend
 through pipes to any height [alti-
 tude:] but the vice [screw] of Ar-
 chimedes causeth the water by de-
 scending to ascend: but sluices dry
 the fields being overflowed with water.

463. Clocks were invented for
 the measuring of hours: first of the
 sun (sun-dials) where the shadow
 of the pin by going over the hour-
 lines; then of water (water-hour-
 glasses) where the water by dropping
 out of one vessel into another; little
 after of sand (sand-hour-glasses)
 where the sand in like manner sliding
 down by stealth, do shew the delay of
 the passing-away-time [how time
 passes.]

464. But you would wonder at
 the invention of a Watch! in which
 the little wheels move about them-
 selves with their poises, and repre-
 sent by that circulation the return of
 the hours (and perchance of the
 dayes too, and months, and the
 whole course of the planets.)

465. They also search very much
 how an engine truly turning of it self
 may be made; unnecessarily moving
 forwards by it's own voluntary
 drawing, not standing in need of
 winding up: they term it the perpe-
 tual mover, which whether it can
 possibly be invented, is doubted.

CAP. XLVII.

*Oblectatoria artes.**Arts for delight.*

466. Non prius discedemus ab artificibus, quam percensuerimus quædam reperta, servientia merè laetitiei, oblectamenti que sensuum.

466. We shall not depart from artists, before we have run over some inventions, merely appertaining to daintiness, and to the delights of the senses.

467. Mundare se identidem limpida, est munditici; fucare fuco lenocinii: balnea eò sunt, ut deluamus squalores, desidentes in labro: aut ingressi vaporarium, conscendamus sudatorium, & eliciamus sudorem; defricemusque strigmentis: transeundoque è caldario (vel tepidario) in frigidarium, aut vicissim, indulgeamus delectationibus.

467. To wash ones self ever and anon with fair water, is but cleanliness; to paint with cheek-varnish is a bawdy kind of trick: baths are for that use, that we may wash off filth, sitting down in a washing-tub: or that having entred the stove we may get up into the sweating-tub, and force out the sweat, and rub the flesh off with a hair-cloth, and wipe us with linnen-cloths; and passing out of the warm-bath into the cold-bath, or on the contrary, we may take our delights.

468. Balneator quandoque scarificat, affixis cucurbitulis, auxiliatu flammæ: sæpe & adornat barbas comasque, (quod quidem & barbitonsor facit) dum displicatum capillitium, partim attondet forceipe, partim detondet novacula, partim evellit vossellis: relinquens capronam pendulam à fronte, aut comam in circuitu; tincinnos verò crispans calamistro: calvis autem adaptans ascitium capillamentum, calendrum, seu galericulum.

468. The bath-keeper now and then scrubbeth, fastning cupping-glasses, by the help of the flame: and oftentimes trimmeth the beard and hair, (which indeed the barber also doth:) whilest having unfolded the hair, partly he clippeth it with his scissers, partly shaveth it with his razor, partly plucketh it off with twisers; leaving a fore-top hanging on the fore-head; or a bush round about; but curling [crisping, frizzling] the locks with a curling-iron: but fitting the bald with periwigs, a ferruke, or false hair.

469. Res

469. Res tactiles ut nos afficiant incubatu leniter, inventi sunt *lectuli* & *strepæ*; plumeæque *pulvinaria*, & *cervicalia*, quibus supercubamus (munditer si *lodices* superinsternuntur candidæ:) tum *stragula* ac *segeres*, quibus supertegimus nos: denique *conopea*, quibus circumsepimus lectulos, ne quid obturber.

470. Pro commodiore seditione sunt, *scamna* & *selle*, cum *fuleris* ac *scabellis*; & *bisellia*, *fulcro* *ambifariam* *versabili*: tum *culeitra*, fartæ tomento: olimque ad mensam discubitorii *lecti* & *subalares* *pulvilli*; denique pro gestatione *lectica*, & aliæ gestatoriae *sellæ*, quibus aut morbidæ, aut voluptuarii, circumgestantur.

471. Blandimenta gustatui dant *cupedia*, quas *cupedinarum* parant: ut sunt variorum generum *placentæ*, *liba*, *piperatæque liba*, (quæ *dulciarius* facit,) *lagana*, *moreta*, *obelæ*, *leganæ*, *scriblitæ*, *crustula*, *panu saccharites*, in *clibano* coctus, &c.

472. *Unguentarius*, paritat voluptuosos *odoramenta*, *sme-nata*, *suffitus*; quibus illi debentur *fragrant*.

469. That things we touch may affect us gently in (us) lying down, beds and mattresses were found out; and feather- [down-] pillows and bolsters, on which we ly [rest] (cleanly, if white [clean] sheets are spread upon them:) then the bed-clothes and coverlets with which we cover our selves: finally canopies with which we surround our beds, that nothing may disturb us.

470. For our more convenient sitting there are benches and chairs with feet and backs, and foot-stools; and double-stools with a stay to be turned to either side; then ricks stuffed with flock; and in times past beds to ly down at the table, and little pillows under their arm-holes [sweet-bags;] and finally for carriage litters, and other seats [chairs, sedans] to carry one, in which either sick or voluptuous [nice] persons are carried up and down.

471. Sweet-meats afford delights to the taste [pallat,] which confectioners prepares; as are cakes of several sorts, wafers, and spiced cakes, (which the comfit-maker maketh,) pan-cakes, cheese-cakes, flawns, custards, tarts [apple-pies,] cracknels, sugar'd bread, baked in an oven, &c.

472. The perfumer prepareth for delicate persons sweet-balls, musk-balls, perfumes; with which they being perfumed, smell sweet.

473. Delinimentum autem à modulatione vocis est; seu vi-
za, seu musicorum organo-
tum: quæ vel pulsantur, vel ple-
stuntur, vel instantur.

474. Pulsantur: tympanum,
campana, cymbalum, tintinnabu-
lum, crepitacula quæcunque:
idèmq; trembalum, quod in-
fertur dentibus, adhalatu
gutturis, aliusque digiti, tin-
cinnat.

475. Plestuntur organa,
quæ fidibus intenduntur ac
remittuntur, (intenseque a-
cutum sonant, laxè graviter:)
sèque vel digitis, (seu manus
deriusque,) ut nablium (sam-
bum;) seu alterius, altera mo-
derante chordas, (ut cithara
se resudo:) vel plestro, eoque
aut feraceo, ut fides; aut rota-
bili, ut tyra; aut profliente
pinnulâ, ut instrumentum.

476. Instantur verd quæ-
dam oram, ut fistula, à fistulato-
re; tibia, à tibicine; tuba, à
tubicino; lituus, à liticine; buc-
cina, à buccinatore; gingras, à
gingratore; tibia stricularia,
ab utriculario; quædam folli-
bus, ut organon pneusticum, ab
organari pulsatum.

473. The pleasure [tickling] of
the eares is from the tuning of the
voice; either of a live voice, or of
musical instruments; which are either
beaten, or toucht, or blown.

474. These are beaten: a drum,
a bell, a cymbal, a little bell, and
rattles, [tabers] of what kind soever:
and likewise a Jews-harp [trump,]
which being put between the teeth, by
the breathing of the throat, and the
striking of the finger, tinklet h.

475. Those instruments are touch-
ed, which are wound up and let
down with strings, (and being wound
up they sound sharp, being slackned
flat:) and that either with ones fin-
gers, either of both hands, as the
psaltery [dulcimer,] or of one, the
one moderating the strings [keeping
stops and frets,] (as a cittern and
lute:) or with a fiddle-stick, and
that of horse-hairs, as a fiddle; or
with one whirling round, as a harp;
or with a quill jetting out, an in-
strument.

476. But some are blown with
the mouth, as a whistle, by the
whistle; a pipe, by the piper; a
trumpet, by the trumpeter; a cornet
[shalm,] by the cornet-player; a
fife, by the fifer; a gingras, by him
that playeth on the gingras; a bag-
pipe, by the bag-piper: some with
bellows, as an organ; played on by
the organist.

477. *Oblectamenta oculorum sunt visibilibus rerum representationes, aut transformationes; & presentationes quidem jam in plano, picturâ; jam in materia solida, five molliori, ficturâ; five duriori, sculpturâ; calaturâ, fusurâ: aut denique per specula, specularia; aut per ignes missiles.*

477. *The delights of the eyes are the representations or transformations of visible things; and the presentations one while on the surface, by picture; another while in a solid matter; either somewhat soft, by imagery [wax-work;] or somewhat hard, by graving, carving, melting; or finally through glasses, by perspective; or through fire-works [squibs and serpents.]*

478. *Pictor delineat cujusvis rei effigiem graphio, & perpingit penicillo ac pigmentis: quem imitantur quodammodo illuminatores crepundiorum; & encaustæ, expingentes vitra igni; & Phrygiones (acupictores seu plumarii) acupingentes filis versicoloribus, quandoque & unio-nibus, gemmis, plumis, intertextisque vestibus varias figuras: maximè autem calco-graphi, incidentes subtilissimas imagunculas æri, imprimen-tesque chartis.*

478. *The painter draweth out grossly the picture of anything with his brush, and with his pencil and colours painteth it over: whom they that trim childrens play-games doe after a manner immitate; and the en-ammellers painting glasses with the fire; and the embroiderers [needle-workers] embroidering with many-colour'd threads, and now and then with pearls, jewels, feathers, and interweaving garments with sundry figures: but especially engravers [etchers] cutting most rare little pictures in brass, and printing them on paper.*

479. *Fistor infundit modulo certæ formaturæ ceram, vel gypsum, vel metallum, eoque modo pereleganter desin-git fusiles imagunculas: sed sculptor exsculpit statuas libera manu: calator verò inscul-pis, vasis jam paratis, sigillis item, species quas vult.*

479. *The founder poureth into a mold of a certain figure, wax, or plaister, or metal, and in that man-ner he curiously fashioneth cast ima-ges; but the stone-cutter cutteth out statues with a free hand: but the engraver, upon vessels already pre-pared, as also upon seals, engraveth what shapes he pleaseth.*

430. *Faber speculorum* parat
 è vitris specula, quibus ho-
 mines intueantur seipsos : &
conspicilia, quibus prospectent
 acrius res : & *telescopia*, quibus
 prospectent distita ut propin-
 qua ; & *microscopia*, quibus
 obrueantur pusilla ut grandia ;
 & *prismata*, transfigurantia
 colores rerum milleformiter ;
 urentia denique *specula* :

481. *Speculum* illud erit
 optimum, quod reddit species
 objectas eadem qualitate &
 quantitate : id quod fit, cum
 bene perpolitum est, & prorsus
 planum, neque concavum
 neque convexum : hoc etenim
 ostendit rem minorem quam
 est, illud inversam.

430. The glass-man of glass
 maketh looking-glasses, in which
 men may behold themselves : and
 spectacles, through which they may
 view things more accurately : and
 prospective-glasses, through which
 they may see things a far off as if
 they were nigh [at hand, hard by ;]
 and magnifying-glasses, in which
 they may behold small things as great
 ones ; and prisms, transforming the
 colours of things a thousand ways ;
 finally burning-glasses.

481. That shall prove the best
 looking-glass, which casts back the
 object species with the like qualitie
 and quantitie : which comes to pass
 when it is well polished, and altogether
 plain, neither concave nor convex :
 for sheeweth the thing lesser than
 it is, that upside down.

CAP. XLVIII.

Artes cultura humane.

The arts of humane culture, or,
 cultivating men.

482. Lustravimus artes,
manuarias, rurales, mechanicas,
 quibus elaborantur res exanimæ
 ad utilitatem, honesta-
 mentaque vite nostræ : quia
 verò ipsa etiam natura huma-
 na sine politura brutescit,
 (hinc incultæ gentes barbaræ
 sunt) sumusque necessariò ex-
 poliendi mente ad sapientiam,
 animo ad honestatem, lingua ad

482. We have surveyed arts,
 handy-crafts, rural, mechanick,
 by which things without life are
 wrought for the advantage and de-
 cencies of our life ; but because the
 very nature of man without polishing
 waxeth brutish (hence nations with-
 out culture, are barbarous,) and we
 must of necessity be polished in the
 mind to wisdom ; in the will to ho-
 nesty ; in the tongue to eloquence ;

facun-

facundiam; veni & specta, quomodo id fiat, ut ipse quoque perpoliaris.

come and behold how they may be done, that you your self also may be thoroughly polished.

483. O quam desiderabile est, sic excultum esse inimirum habere mentem illuminatam, rebus depictam; & posse rursum in aliorum mentibus eandem depingere sermone! & habere actiones passionisque suas in potestate sua! angelica hæc est perfectio, considerata in plenitudine sua.

483. O how desirable it is, so to be adorned [improved!] to wit to have an illuminated mind [enlightened to understanding,] coloured over with things; and to be able again by speech to paint forth the same things in other folk's minds! and to have his actions and passions in his own power! this is an angel-like perfection, being considered in its fullness.

484. Si vis participare felicitatem hanc, tu adolescentule, adesto! sed ut tria illa tibi exoptes solida, non fucata: cupiens evadere non scilicet, sed sciens; non locuturus, sed eloquens; non simulatus cultor virtutum, sed serius.

484. If you have a mind to share in this happiness, you youngster, come hither! but that you may wish your self those three things solid, not artificial: desiring to prove, not a smatterer, but knowing; not a talker, but eloquent; not a pretender to virtues, but serious [downright-virtuous.]

485. Hujus culture instrumenta, quæ sunt libri, scholæ, conversatio erudita; peregrinationesque susceptæ illius causâ, audi narrationem de istis singularibus: commonstrabo quid tibi & quomodo fiat, ut habeas gustum scibilium omnium.

485. Because the instruments of this culture [education, good breeding] are books, schools, learned conversation; and travels undertaken upon that account, hear the relation of them one by one: I will shew you what is done here, and how, that you may have a smack of all things, that are to be known.

CAP. XLIX.

Litteræ & libri: cum ministrantur artibus; typographia, & aliis.

Letters and books: with arts attendant, as printing, and others [the rest.]

486. Modus SCRIPTURÆ

486. The way of WRITING

suir

fuit apud *Aegyptios* per notas *with the Egyptians was by hiero-*
hieroglyphicæ, fictas scilicet re- *glyphick notes, namely the feigned*
rum figuras: apud Chineses *pictures of things: with those of Chi-*
per reales characteres, quos *na by real marks [characters] which*
etiam diversæ nationes intel- *also several nations understand, but*
ligunt, & quisque sua lingua *every one readeth in his own lan-*
legit: apud nos sunt in usu *guage: with us LETTERS are in*
LITERÆ, notulæ minimo- *use, the notes of the least sounds of*
rum sonorum oris, è quibus *the mouth, of which put together,*
complicatis sunt verba, senten- *are made words, sentences, books,*
tiæ libri.

487. *Antiqui litteras inci-* *487. The ancients did cut letters*
debant saxis, malleo: postea *in stones, with a mallet: afterwards*
insculpebant ligneis codici- *they engraved them on wooden books*
bus (præsertim faginis) sectis *(especially of beech) being cut into*
in tabulas, ac dolatis, ælire: *tables, and planed with a graver:*
dehinc exarabant in siliaceis *afterward they printed in barks of*
libris; aut foliis palmæ, oleæ *oyle-trees; or leaves of palm, olive,*
malvæ & linteis, ceratis *mallows, and linnen; waxed or plain-*
vel gypsis, stylo fer- *stered with a pin of iron (or hawke)*
reo (vel osseo:) postmodum *afterwards they with a reed of the*
Niliaco calamo inscribebant *river Nilus wrote on parchment,*
pergamene, ex ovinis cægoribus *made of sheep-skins.*

PARAT. 488. *Subsequenter inventa* *488. Then paper was found out*
est papyrus, è papyro, planta *of papyrus, a plant of two cubits*
bicubitali, habente (corticis *high, having in the stead of bark)*
loro:) tunicas latissimas & *very broad coats, and very thin*
prætenues; quas discrimina- *once: which being divided with a*
tas acu, & imbutas aquâ glu- *needle, and seasoned with a gleamy*
tino, complanatasque prelo, *water, and smoothed with a press,*
ac desiccatis sole, digerebant *and dried in the sun, they digested*
in scapum, habentem plagulas *into a quire, having twenty sheets*
viginti: nunc est charta in *now-a-days paper is in use, which*
usu, quam chartopæus conficit *the paper-maker maketh of linnen*
è linois, remota conspersis, *raggs, [stones] pulled to pieces and*

contusisque in pulmentum, & powdered into a jelly, and drawn out
diductis in folia, intermissâ into leaves, size being intermixt, left
collâ, ut nē charta persuat: the paper should blot: then he gather-
rum eam colligit in volumina eth it into smaller, bigger, greatest
minora, majora, maxima. volumes.

489. *Atramentum scriptor- 489. Ink to write with is made*
rium conficitur à gallis quernis, of the galls of oaks, and vitriol cop-
& vitriolo: quibus adinditur peras: to which some allow, and
aliquantum aluminis, & gum- gum is added to keep it from mould-
mi, ad prohibendum muco- ing and sinking through; but a pen
rem, & penetrationem; penna of a goose or a peacock is chose with
verò eligitur anserina, vel pa- a large, hard, very clear stalk, which
vonina, caule amplo, firmo, he that fitteth for writing, scrapeth
pertranslucido; quam qui tem- off the roughness with the back-side
perat scriptioni, eradit scabri- of his pen-knife, but with the edge
ciem tergo scalpelli; acie au- he cutteth off the tail (end,) and
tem detruncat caudam, & re- stiveth the head on both sides, that it
scindit utrinque caput, ut bi- may be double-forked; then by split-
furcatum fiat: tum dissindendo ting it he maketh a slit (neb for the
facit orenam, pro defluxu atra- letting down of the ink; and again
menti à circumciditque tur- gaseth round that cleft, and cutteth
sum incisuram istam, & præ- it even; at length he dippeth it (in
cidit æqualiter; demum in- the ink) and writeth, afterwards he
tingit & scribit, post recondit putteth into his pen-case.

490. *Hebraei scribunt à dex- 490. The Hebricians write from*
tra sinistram versus; Græci, & the right hand towards the left; the
ceteri Europæi, à sinistra ver- Grecians, and other inhabitants of
sus dextram; Indi quidam per- Europe from the left towards the
pendiculariter à summo ad right: but the Indians perpendicu-
imium, æquè legibiliter. larly from the top to the bottom, æ-
like legibly.

491. *Prisci habuerunt ta- 491. The ancients had short-*
chygraphiam, per siglas, quibus writing, by characters, by which
sufficiebant excipere sermo- they were able with the hand to take
nem manu, non ad calamum a discourse, not of one dictating to
dicantis, sed liberè loquentis; the pen, but speaking freely; yet we

nos habemus etiam celerior-
rem, *Typographiam*, quâ unus,
unâ die, plus describit, quàm
alijs possent mille scribere: sed
& *Stenographiam* nuperrimè
excuscatunt Angli.

492. *Typographus* distribuit
per loculamenta æneos typos
conflatos permagno numero:
quos *Typotheta* expromens in-
didem, sigillatim componit in
verba, versus, paginas: coar-
ctatque marginibus ferreis, &
indit prelo: cum illius acra-
mento impressorio (quod pa-
rat ex fuligine & oleamento:)
apprimique suppositis char-
tis, & sic describit integras
schedas momento; omnes cor-
rectissime, si modò primum
exemplar fuerit correctum, &
corrector non fuerit idiota; aut
iners: expleto autem numero
exemplarium, dissecat rur-
sum typos per cellulas suas, ut
possint coagmentari denuo,
in alium textum.

493. *Librarii* olim agglu-
tinabant chartas chartis, con-
volvebantque in volumina:
nunc eas *bibliopægi* (compa-
rior) compingit in codices:
cum singulas phylaras vario-
ris chartæ tingit aquâ alumi-
natâ, sic utas verò complanat,

have a swifter (way,) viz. Printing,
by which one man, in one day, setteth
down more than otherwise a thou-
sand clerks could do: but the English
very lately have brought up short-
writing too.

492. The Printer doth distri-
bute along the composing-boxes brazen
types, being cast in a very great num-
ber: which the Composer drawing
[taking] out from thence, composeth
one by one into words, verses
[lines,] pages; and coucheth them
close with iron chases, lest they should
slip out; and layeth them under the
press; then beateth them with printers
ink (which he maketh of lam. black
and oil;) and pulleth them on the pa-
pers that ly under, and thus in a mo-
ment copiesth out whole sheets; all
most correctly, if so be the first copie
was corrected, and the correctour
was not an ideot, or sluggard: but ha-
ving wrought the number of copies,
he again distributeth the letters into
their own boxes, that they may readi-
ly be set together again, into another
text.

493. The Rationers heretofore
did glen papers to papers, and rolled
them up into volumes: now the
book-binder [binder] bindeth them
up into books: whilst he sprinketh
every sheet of thinner paper with
allom-water, and having dryed them
he smoothes, beatech, seweth, glen-
malleat,

malleat, consuit, conglutinat dorso; demarginat; circummunit tegmentis (papyraceis, membranceis, coriaceis) lateraque fibular clausuris (she-neis uncis;) aut connectit ligulis scorteis, vel sericeis; grandioribus etiam libris affigit umbilicatas bullas.

494. Bibliopola vendit libros in bibliopolio: bibliothecarius eisdem congestat in bibliothecam, & adscribit catalogo, & disponit per repositoria ac forulos, & exponit ad usum super pluteos.

495. A forma exteriori liber est, vel chartæ integræ (in folio vocant;) vel plicatæ in quadrum, aut in folia sex, octo, duodecim, sedecim: item columnatus aut linguatus; atque si grandior est, quàm ut comprehendatur compacturâ unâ, dividitur in tomos.

496. Interiores partes libri sunt; titulus, dedicatio, præfatio (quâ argumentum edisseritur) interdum & elogia: tum tractatus ipse, dispersitus in sectiones; dehinc clausula, cum indice contentorum, aut etiam erratorum.

497. Libri scriptor dicitur author; primum scriptum autographum, transcripta inde

eth on the back, cutteth off the margin; guardeth about with covers (of paper; parchment; [vellum;] leather) and joyneth the sides close with clasps [catches] (brazen hooks;) or tyeth them together with leathern or silken strings; he fastneth also the bigger books bunched bosses.

494. The book-seller selleth his books in his shop: the library-keeper carrieth the same (books) into the library, and putteth them down in the catalogue, and ordereth them on shelves or in boxes, and layeth them forth for use on desks.

495. From the outward form a book is either of one entire paper [leaf] they call it (a book in folio;) or folded into four leaves, or into six, eight, twelve, sixteen: [a book in quarto, &c.] also of columns or tongues; and if it be bigger then can be contained [comprehended] in one volume, it is divided into tomes.

496. The inward parts of a book are; the title, dedication, preface, (wherein the subject is discoursed of) and now and then elegies: then the treatise it self, distributed into sections: afterward the conclusion, with the index of the contents; or also of the errata's.

497. The writer of the book is styled the author, the first copie, the manuscript; the writings over of

apographa; editor, si simul commendator fuit, censor: cuius est iudicare de germanitate scripti, annon sit suppositivum, ex toto, vel ex parte: & admonere lectores de genuina lectione, si exemplaria dissonent, veròque dictorum sensu; sive glossis interjectis, sive annotationibus separatis.

498. *Liber bene elaboratus sit vendibilis, recuditurque sapius: sed videndum est, ut editio semper sit auctor, vel saltem correctior: noxiosi vero utinam nulli evulgentur.*

498. A book well performed becomes saleable, and is often reprinted: but you must look that the edition be alwaies larger, or at least more amended [perfect:] but naughty ones I wish none at all were set forth.

CAP. L.

S. C. H. O. L. A.

SCHOOLS.

499. *Schola est officina transfundendi eruditionem e libris in homines: ubi necesse habent exerceri juniores (qui optant ordiri vitam sapienter, & transigere prosperè,) non solum in literatura, sed in omnibus quæ perficiunt naturam humanam: nempe ut prædiscent rectè sapere, rectè agere, rectè loqui.*

499. A school is a shop of transfusing learning out of books into men: where the younger sort have need to be exercised (who desire to begin their life wisely, and to carry it on prosperously) not only in literature, but in all things which perfect [accomplish] humane nature: namely that they may fore-learn to understand aright, to act aright, to speak aright.

500. *Qui docet, est doctor; qui discit, discipulus: quorum ille si fuerit doctus, & didacticus, (cui id est communicandi aliis doctrinam gnaritas, & promptitudo) hic autem doc-*

500. He that teacheth, is the master, he that learneth, the scholar: whereof the one if he be learned, and apt to teach (who hath a [skill, knack] readinesse of communicating learning to others,) and the other

lis & disciplinofus (quotidie aliquid novi rescire, ac ad-
discere, avidus,) uterque ha-
bebit delicias; scholæque fiet
ludus, dum operæ peragentur
ludibundis utrinque.

501. Erit hoc, si agatur
tempore uno; nonnisi unum,
nè distrahatur sensus: & earur
semper gradatim, quomodo
res pendent ab invicem: do-
censque prænonstret semper
exemplar exquisitum¹ ejusque
rei noscendæ, aut faciendæ:
illudque explicet præceptis
perspicuis; & jubeat imitari
mox: discens verò intueatur
exemplar avidè; & percipiat
informationem de illo atten-
tè, & mox exprimere illud
studeat imitatione accuratâ;
adstante magistro, & nè ab-
erret providente; aut si aber-
rare videt, corrigente; assi-
stentibus item condiscipulis;
quotquot fuerint; ut in quo
emendatur unus, in eo dedi-
cant hallucinari omnes, men-
dâsque desuefiant.

502. Hæc indentitas manu-
ductionis habebit eam com-
moditatem, ut pædagogus u-
nus, stans in pulpito, satisfac-
iat quantævis erudiendæ ca-
tervæ: hi autem excitent se-
ipsos certatim, acuantque x-

teachable and towardsly (greedy [de-
sirous] to know, and learn some new
thing every day,) both of them will
take pleasures; and the school will be-
come a pastime; whilst on both sides
the business will be performed sport-
ingly.

501. This will come to pass, if
but one thing at one time be perform-
ed, lest the sense should be distracted;
and they go alwaies by degrees [step
by step] as the things depend one on
another: and the master shew alwaies
an exact pattern of every thing that
is to be known or done; and explain
that by clear precepts; and imme-
diately command them to imitate it:
and the learner look upon the pattern
earnestly: and attentively receive an
information of it; and then study to
express it with an exact imitation;
the master standing by, and looking
that he mistake not; or if he see him
mistake, correcting him: his school-
fellows also as many as ever they be,
standing by, that wherein one is a-
mended, therein all may learn to
mend, and leave off their faults.

502. The constant course of in-
struction will have that advantage,
that one school-master standing in a
desk may be able to instruct never so
great a company: and that they may
stir up one another in a way of strife,
and prick themselves forward by a

mulatione mutuâ, dum omnia fiunt palam omnibus: atque sic ingeniosi proficiant potenter, tardiores verò superent tandem quoque difficultates, ipsâ assiduitate exercitiorum: quod ostendent examina.

503. *Disciplina* tamen adjungitur institutioni, ut nè obrepat incuria, vel desidia, aut dissoluta licentia, per indulgentiam: ergo qui negligenter agit, increpatur; qui desidiosus est, castigatur ferulâ: in quo maliciosa obstinatio deprehenditur, dignus est secludi à consorcio morigerorum, nè inficiat alios pravitate.

504. *Ludimagister* tamen cavebit esse plagosus; potius permittet diligentibus; (libenter, non invitè) honestas recreationes, spatiationes, collusiones: adeoque ipsemet colludet, providendo utilia exercitia.

505. *Infima* Scholarum, trivialis, pro elementariis est, quorum sensus exercendi sunt circa res sensuales: dehinc *gymnasium* (classicum scholam vocant) pro iis, qui discunt linguas, liberalesque artes, & sunt exercitandi circa rationes rerum noscendas: sap-

mutual emulation, while all things are performed openly before all: and thus the ingenious may profit amain, and the dullards too at length overcome difficulties, by the very continuance of exercises: which the examinations will shew [manifest.]

503. Yet discipline is joyned to instruction, that carelesnes, or idleness, or debauchedness, through indulgencie may not steal upon them: therefore he who is careless, is chid; he who is slothful, is chastised with a ferula: he in whom malicious stubbornness is found, deserves to be turned out from the company of the obedient ones, lest he infect others by his naughtiness.

504. However a school master should take care of being curst [a whipster,] rather he shall permit to the diligent (freely, not unwillingly) honest recreations, walks, sports: yea, himself shall play with them, to provide them fit exercises.

505. The lowest of schools, a petty one, is for those who learn the rudiments, whose senses are to be exercised about sensual things: then a free-school, (they call it a classick school) for such, as learn languages, and liberal sciences, and are to be exercised about knowing the reasons [causes] of things: at length

dem

dem sunt *academie*, pro iis, qui quærent absolutam eruditionem, purum scilicet intellectum rerum: ubi hoc dant operam professores facultatum quatuor, ut humanæ vitæ magistri, philosophi, medici, *iureconsulti*, *theologi*, inde procedant, communi bono.

there are universities for such, as seek absolute learning, to wit, the pure understanding of things: where the professors of the four faculties labour for this, that the masters of humane life, philosophers, physicians, lawyers, divines may come abroad thence, to the common good [publick benefit.]

CAP. LI.

PHILOSOPHIA.

PHILOSOPHY.

506. Philosophus investigat causas rerum, quid, unde, quare & quomodo sit, unumquodque; qui occupatus circa ideas rerum omnium universales, & abstractas, vocatur *metaphysicus*: circa corpora naturalia, formasque rebus concretas, *physicus*; circa rerum proportionem, *mathematicus*; circa hominum mores, *ethicus*; circa sermonis rationem, *philologus*.

507. *Metaphysicus* contempletur res à priori; non ut jam sunt, sed ut possibiles erant, antequam erant; perscrutans, quid hoc sit esse, aut non esse; fieri, aut non fieri; existere, aut *vanescere*; durare, aut perire, &c. item quid sit rerum identitas, diversitas, contrarietas, &c. quibusque modis *ens* possit jungi, aut ab illo

506. The philosopher searcheth out the causes of things, what, whence, why, and how every thing is; who being employed about the universal and abstract ideas of all things is styled a metaphysician; about natural bodies, and forms concrete with things, a natural philosopher; about the proportions of things, a mathematician; about the manners of men, a moralist; about the reason of speech, a philologer.

507. A metaphysician contemplateth things in their causes; not as they now are, but as they were possible, before they (actually) were: searching, what this is to be, or not to be; to made, or not to be made; to exist, or pass away; to last, or to perish, &c. also what the identity, the diversity, the contrariety of things, &c. is; and by what means one being may be joyned

sejungi; vel plura entia sibi conglobari, usque ad ipsam universitatem rerum, extra quam nihil est.

508. *Physicus* considerat res à posteriori, prout eas videt in mundo: ut intelligat, quâ vi fiant, operentur, alterentur, &c. Cujus intelligentiæ summus apex est *magia*; peritia scilicet effectuum producendorum, occulta applicatione activorum ad passiva: sed hujus monstrum sunt *præstigia*, quæ peraguntur incantamentis & excantationibus; meræ satanicæ illusiones, relinquendæ strigibus.

509. Ad philosophandum liquidè requisita sunt necessaria, *sensuum acrimonia*, *rationis sagacitas*, & vera plenâque *historia rerum*: quippe oportet prænosse prius aliquid esse, quàm inquiras in ejus essentiam, vel causas.

to another, or be separated from it; or more beings be compacted together, even to the very universitie of things, out of [beyond] which there is nothing.

508. A naturalist considereth things in their effects, as he sees them in the world; that he may understand by what power they are made, they work, they are altered, &c. the highest pitch of which knowledge is magick; to wit a skill of producing effects, by a secret application of actives to passives: but the monster hereof are sorceries, which are performed by incantments and spells; mere delusions of the devil, to be left for hags [witches.]

509. To play the philosopher clearly, the necessary perquisites are, quickness of the senses, sharpness of the reason, and a true and full history of things: because it behooveth to know that something is first in being, before you enquire [dive] into its essence, or causes.

CAP. LII.

*Mathesis: primumque
arithmetica.*

510. *Mathesis* adaperit viam philosophiæ: peruestigans rationem numerorum, in *Arithmetica*; & mensurarum, in *Geometria*; & ponderum in *Statica*.

The mathematicks: and first of all arithmetick.

510. The mathematicks open the way to philosophy: diligently searching out the reason of numbers, in Arithmetick; and of measures, in Geometry; and of weights, in Staticks [ballances.]

511. *Ari-*

511. *Arithmeticus tractans industriè numerosas res, quoties obtingunt, peragit omnia sua per numerationem, additionem, subtractionem, multiplicationem, divisionem, regulamque proportionum.*

512. *Ruricola computant simplicius per paria decusses, duodenas, quindenas, sexagenas; arithmetici subtilius, per unitates, decades, centenarios, millenarios, myriades; recentiores etiam per tonas & milliones: unitas etiam decies repetita facit decem; decies decem, centum; decies centum, mille; decies mille, myriada; decem myriades nunc vocant tonnam; decem tonnas (id est, millies mille) millio em.*

513. Numerandi notæ fuerunt Græcis non aliæ; quam literæ alphabeti sui, α. β. γ. δ. &c. Romani adhibuerunt septem solam literas, I. V. X. L. C. D. M: Arabes excogitarunt ingeniosè ciphreas decem, quibus numerosissima quæque possunt exprimi, (vel arena maris:) tandem inventi sunt calculi, disponendi super abacum. (Exempli gratia, si quis dicatur habere mille, sexcentos, octoginta & quatuor aureos, id annotabit sic,

511. *An arithmetician handling industriously things of number, as often as they come in's way, performeth all his works by numeration, addition, subtraction, multiplication, division, and the rule of proportions [the Rule of Three.]*

512. *The countrey folks reckon [count, tell] more simply by pairs, half-score, dozens [twelves,] fiftens, three-scores: arithmeticians more subtilly, by units, tens, hundreds, thousands, ten thousands; the moderns, [people of late] also by tunns and millions; for an unit ten times repeated maketh ten; ten times ten, an hundred, ten times an hundred, a thousand; ten times a thousand, a myriad; ten myriads now they call a tunnn; ten tunns (that is, a thousand thousand) a million.*

513. *The numbring notes [marks] with the Grecians were no other, then the letters of their alphabet, α. β. γ. δ. &c. the Romans made use of seven letters only, I. V. X. L. C. D. M. the Arabians ingeniously found out ten ciphers: by which the most numerous things that are, (even the sand of the sea) may be expressed: at length counters were found out, to be laid on a counting table. (As for example, if any one be said to have one thousand six hundred, eighty four crowns, thus shall he set it down,*

Numeris Romanis,

M. DC. LXXX. IV.

Cifris Arabicis,

1 6 8 4.

Calculis,



In Roman numbers,

M. DC. LXXX. IV.

In Arabick ciphers,

1 6 8 4.

In Counters,

§14. Numerus dicitur par, qui potest dividi in duas æquales partes, (ut, 2, 4, 6, 8, &c.) impar qui non potest (ut, 3, 5, 7, 9, &c.) fractus, qui habet partem ruptam; ut sesquialter, ($1\frac{1}{2}$): cætera quære alibi.

§14. A number is called even, which can be divided into two equal parts, (as 2, 4, 6, 8, &c.) odd, which cannot, (as 3, 5, 7, 9, &c.) a fraction which hath a part broken; as one and a half, ($1\frac{1}{2}$): look the rest in another place [elsewhere.]

CAP. LIII.

GEOMETRIA.

GEOMETRY.

§15. Geometria explorat magnitudines rerum præcisè, ut nē quid nos possit decipere, apparendo majus aut minus, vel propius aut remotius, altius aut humilius, quàm est: quod potissimum conducit ad mensurandas rerum longinquitates & capacitates.

§16. Peragit mensiones suas per puncta, lineas, figuras, & certa instrumenta, quibus committitur omnia.

§17. Linea incipit à pun-

§15. Geometry searcheth out the magnitudes of things precisely, that nothing may deceive us, by appearing greater [bigger] or less, or nearer or further off, higher or lower, than it is: which chiefly conduceth to the meting [measuring] distances and capacities of things.

§16. It performeth it's measurings by points, lines, figures, and certain instruments, wherewith it meteth all things.

§17. A line beginneth from a

cto,
l. 1.

sto, & definit in punctum: estq; in seipsa vel recta; vel curva; vel spiralis; alteri verò lineæ, vel parallelæ; vel obliquæ; vel perpendicularis. V. typ. æn. 13.

518. Ex concursu linearum fit *angulus*, qui est vel *rectus*, quem linea incidens perpendicularis efficit, ut est (in subjecto schemate) *angulus ABC*, vel *acutus*, minor recto, ut *BCD*, vel *obtusus*, major recto, ut *ACD*.

Vide Tab. 13.

519. Figurarum simplicissima est *circularis*; tum *triangularis*; inde *quadrangularis*, &c.

520. *Circulus* fit ex una linea ambiente, quam vocant *circumferentiam*; hic *BDCH*: ejus medium punctum est *centrum*, *A*: linea à centro ad *circumferentiam* ducta, est *radius*, *AH*, vel *AC*: *radius* vero protensus ad partem oppositam, dissecansque *circulum* æqualiter, *diameter* vocatur, ut *BAC*. Vide Tab. 13.

521. *Triangulum* fit ex tribus lineis: estque vel *acutangulum*, cujus omnes tres anguli acuti; vel *rectangulum*, cujus unus rectus; vel *obtusangulum*, cujus unus obtusus. Vide Tab. 13.

522. *Quadrangulum* est quadrilaterum: hoc autem vel

point, and endeth in a point: and is in itself either streight or crooked; or spiral; but to another line, either parallel; or oblique; or perpendicular. See the brazen type, 13.

518. Of the concurrence of lines is made an angle, which is either streight [right-angle,] which a perpendicular falling upon another causeth, as is (in the scheme underneath) the angle *ABC*, or acute [sharp,] lesser than the right-angle *BCD*, or obtuse [blunt,] greater than the right-angle, as *ACD*.

519. The most simple of figures is the circular one; then the triangular one; next the quadrangular one, &c.

520. A circle is made of one line going round, which they call the circumference; as here *BDCH*: its middle point is the centre *A*: the line drawn from the centre to the circumference, is the radius [spoke] *AH* or *AC*: but the radius extended to the opposite part, and cutting the circle into two equal parts, is termed the diameter, as *BAC*.

521. A Triangle is made of three lines: and is either acute-angled, all whose three angles are acute; or right-angled, one whereof is right; or obtuse-angled, one whereof is obtuse.

522. A quadrangle is four-sided; and this either four-square; quadra-

quadratum; vel oblongum; vel or oblong; or a rhombus [like a rhombus. Vide Tab. 13.] quarry of glass.]

523. Accipe etiam figuras 523. Take also the regular figures of bodies; an orb [hoop] is gyrate; globus rotundus; round-hoop't; a globe is round all cylindrus teres; pepo ovalis; pomum orbiculatum; pyrum, & over; a roller round and long; a quidvis conicum, turbinatum; melon oval [like an egg;] an apple roundish; a pear, and any conick cubus quadratus; (licet sex-laterus, & octangulus;) tri-thing [spire,] like a top; a cube [die] bulus triquetrus. four-square; (although six-sided,) and eight-angled; a trefoil, three-corner'd.

524. Mensuræ distantiarum ita sane: grana papavera 524. The measures of distances are thus: four poppy-seeds make one quatuor faciunt unum hordeaceum; hordeacea totidem digitum, digitus cum triente ($1\frac{1}{2}$) barley-corn; as many barley-corns, a fingers-breadth; a finger with a pollicem; digiti quatuor, palmi tres, spatulam; a third part ($1\frac{1}{2}$) a thumb [inch;] four fingers, a hands-breadth; three palmi tres, spatulam; hand-breadths, a span; four, a foot; quatuor, pedem; quinque, palmipedem; sex, ulnam (seu cubitum, sesquipedem;) duo pedes cum semisse faciunt gradum, seu gressum, hoc est, passum greater pace a (geometrical one, minorem; quinque, passum which is the same with a fathom;) majorem (geometricum, qui ten feet make a pole; a hundred est idem cum orygia;) decem twenty five geometrical paces make a pedes dant perticam (decempedam) centum viginti quinque a furlong; eight furlongs (that is, a passus geometrici dant stadium thousand paces) an Italian mile; but octo stadia (hoc est, mille four of these a German mile; an le passus) milliare italicum; Italian mile and a half; a French hęc autem quatuor, milliare league. Germanicum; milliare sesqui-

525. Mensuræ capacitatis 525. The measures of capacity
apud

apud Romanos fuerunt : primum pro liquidis, quatuor cochlearia (seu ligulæ) faciunt cyathum; horum tres, quartarium; quartarii duo, heminam; heminæ duæ, sextarium; hi sex, congium; quatuor congi, urnam, quantum vir ferre potest; duæ urnæ amphoram (seu quadrantal) quantum duo commodè bajulant; viginti amphoræ, culeum, quantum plauistro vehi solet.

526. Mensura minima aridorum fuit cyathus; cyathi sex dabant heminam; heminæ duæ, sextarium; duo sextarii, modium; hi quatuor, modium; modii duodecim, medimnum: (sed arida herbacea metiuntur pugillis, manipulisque.

527. Explorent verò rectam aut curvam lineam, amussim extensâ, vel applicatâ inflexibili, regulâ; rectitudinem anguli, normâ; situm plani horizontalis, libellâ; recti autem plani, perpendiculo; circuli exactiorem circino; vasis capacitatem pericâ; cui inscripti sunt numeri stereometrici.

Vide Tab. 4. & 14.

528. Distantias metiuntur communiter ope quadrantis;

amongst the Romans were : first for liquid things, four spoonfuls make a cyathus [cup-full;] three of these, a quartarius [quarter of a pint;] two quartarii, a jil [half a pint;] two jils, a pint; six of these, a pottle; four pottles, an urn [gallon,] as much as a man can bear; two urns a rundlet, as much as two conveniently can carry; twenty rundlets, a butt [pipe,], as much as is wont to be carried in a cart [wain.]

526. The least measure of dry things was cyathus [a cup;] six cyathi [cups] will yield hemina [a pint,] two heminæ [pints,] a sextarius [quart;] two sextarii [quarts,] a mediolus [pottle;] four of these, a modius [bushel, peck;] twelve of these, a medimnus [churnock, quarter :] but dry herbe things they measure by small handfuls, and great handfuls [full gripes.]

527. But they search out a straight (or crooked line, with a plumb-line extended, or by applying an inflexible rule; the straightness of an angle, with a square; the situation of an horizontal plain with a level; but of a streight plain, with a plummet; the exactness of a circle with a pair of compasses; the capacity of a vessel with a gage, whereon the stereometrical numbers are written.

528. They measure distances commonly by the help of a quadrant :
dum

dum per pinnulas versabilis radii prospectando rem visam, ex duabus stationibus, observandoque quantitatem trianguli minoris, quem in suo instrumento effici vident; colligunt quantitatem linearum trianguli majoris, quem in terra faciunt lineæ, inter duas stationes & rem visam comprehensæ. *Vide Tab. 4.*

529. Talem mensuram distantiarum vocant *geodesiam*; atque si sit in plano (ut agri) *longimetriam*; si sursum (ut montis) *altimetriam*; si deorsum (ut putei) *profundimetriam*; dum verò doliorum capacitatem metiuntur, *stereometriam*.

530. *Geometra* examinans, cur visio subinde fallat: (ex gr. cur aliquid sub aqua, aut per vaporem, majus videatur quàm est, nec suo loco:) item cur tanto minor appareat res, quanto fuerit remorior ab oculo; nec non causas pelluciditatis & opacitatis, perspicuitatisque & obscuritatis, &c. *optica* vocatur.

whilst by looking through the holes of the radius that may be turned about, on the thing seen, from two stations, and observing the quantity of the lesser triangle, which they see made in their instrument; they gather the quantity of the lines of the greater triangle, which the lines make on the earth, that are comprehended between the two stations and the thing seen.

529. Such a measuring of distances, they call *geodesia* [surveying of land:] and if it be made on a plain, (as of a field) *longimetria* [measuring of length;] if upwards (as of a mountain) *altimetria* [measuring of height;] if downwards (as of a well) *profundimetria* [measuring of depth;] but whilst they measure the capacity of hogsheds, *stereometria* [gaging of vessels.]

530. A geometrician examining, why the sight ever and anon mistakes; (for example sake why any thing under the water, or through a mist, seemeth greater than it is, nor in its own place:) also why a thing appeareth so much less, by how much farther it is from the edge; and likewise the causes of transparencie and opacitie, and of perspicuity and obscuritie, &c. is called an *optick*.

CAP. LIV.

S T A T I C A.

S T A T I C K.

531. *Scatena* probat solidi-

531. A weigher tryeth the solidity

tatem rerum, & dehinc pretiositatem, ex perpenſa, illarum gravitate, vi librarum & ponderum.

532. Libræ partes ſunt, primum librile ſeu ſcapus (& jugum ;) deinde in centro librilis axiculus, ſuper quem fit libratio ; tertio anſa, à qua ſcapus penderet ; & anſæ apertura, agina ; qua tranſit examen, lingula ſcilicet infixæ ſcapo.

533. Eſt autem ratio duplex libræ, & penſuræ ; primam vide in bilance, habente centrum in medio ſcapi : unde neceſſariò ſequitur ut æquilibria ponderent æqualiter, & gravius præponderet deoriſumque vergat ; leviuſ verò ſe attollat, tantò magis, quantò alterum prægravat : ſive in bilance maxima, trutina ; ſive minima (quæ nummi penſiculantur) lancula. Vide Tab. 11.

534. Alteram formam libræ ſpectabis in ſtatera : quæ habet centrum librationis extra medium ſcapi ; cujuſ rei conſequens eſt, ut radius proreſſor faciat (inter librandum) majores aſcenſiones & deſcenſiones, quam radius minor : eoque ſit idem commen-

lidity of things, and then their worth, by weighing the heavineſs of them, by the force of ſcales and weights.

532. The parts of a ſcale [balance] are, firſt the beam, or ſhank ; then in the centre of the beam, the little axel, on which the poizing is made ; thirdly, the handle on which the beam hangeth ; and the cleſt of the handle, the hole of the ballance ; through which the tongue [needle] paſſeth, namely being faſtned to the beam.

533. But there is a double reaſon of the ballance, and of weighing ; the firſt ſee in the ballance having the centre in the middeſt of the beam : whence it neceſſarily followeth that even weights ſhould weigh equally, and that the more heavy ſhould overweigh, and ſink downwards ; and that the more light ſhould lift up it ſelf, ſo much the more, by how much the other out-weigheth it : either in the great ballance, a pair of ſcales, or in the little one (in which money is weighed,) gold-weights.

534. The other form of a ballance you ſhall ſee in the Troy weight : which hath the centre of poize out of the middle of the ſcale-beam ; the conſequence of which is, that the longer beam (in weighing) maketh greater aſcents and deſcents than the leſſer beam : and therefore the commensuration of the weights is the ſame one

sus ponderum ad invicem, qui arcum. *Vide Tab. 12.*

535. Ufus horum est talis: *libripens* imponit rem librandam alteri lanci, alteram gravat ponderibus, donec videat æquilibrium (seu æquipondium) quod extendet examen aginam æquans: in statera autem suspendit rem delibrandam ab uno, in B; pondusculumque promover in radio oppositos (dimenso incisuris) huc illuc, usque ad æquilibratam: illud enim admotum propius centrum, ponderat minus; amotum à centro longius, plus.

536. Levissimum pondusculum (dans libellæ momentum,) facit *gramm*; quatuor grana *siliquam*; hæc quinq; *scrupulum*; tria scrupula, *drachmam*; quatuor drachmæ, *semunciam*; octo, *unciam*; uncie duodecim, *libram*: (mercalis tamen libra est sedecim unciarum) centum libræ dant *centipondium* (vulgo *centenarium*).

with another, with that of the arches.

535. Such is the use of these: the weigher putteth the thing to be weighed in one scale, the other he maketh heavy with weights, until he seeth even [standing, gold-] weight, which the tongue [needle] standing even to the cleft of the handle will shew: but in the Troy-weight he hangeth the thing to be weighed at a hook, in B; and removeth up and down the small weight in the opposite beam (measured out with notches,) until it be even weight, for that being removed nearer to the centre, weigheth less; being removed further from the centre, more.

536. The lightest small weight (that gives motion to the ballance,) they make a grain; four grains a carraet; five of these a scruple; three scruples, a drachm; four drachmes, half an ounce; eight, an ounce; twelve ounces, a pound: (but a market pound is sixteen ounces) an hundred pounds make an hundred pound weight commonly an hundred.)

CAP. LV.

ASTRONOMIA.

ASTRONOMIE.

537. Quid ergo numerant, mensurant, ponderant, philosophi? *Omnia*. Sunt tamen illis *solemnissimæ* denominationes,

537. What therefore doe philosophers number, measure, weigh? All things. Yet they have most solemn numbrings, measurings, and dimen-

dimensiones, collibrationesque 1. cœli, in *astronomia*: 2. terræ, in *geographia*: 3. temporum, in *Chronologia*: 4. cogitationum, in *logica*, *mnemonica*, *prognostica*: 5. moralium actionum in *ethica*: 6. sermonis in *philologicis artibus*: quæ omnia percurramus obiter.

538. *Astronomus* contemplaturus astra, determinat sibi firmamentum in certas regiones, per quas observet transitiones siderum: nempe imaginarios circulos; quorum primarii sunt, *aquator*, *tropici*, *zodiacus*, &c. quos tu ita concipe. *Vide Tab. 11.*

539. Scellâ ire circulatim, indicat quotidiana reditio ad loca eadem: ergo cœlum est volubilis sphaera: ergo habet axem, circa quem revolutatur: ergo & duas extremitates axis sui, seu duos immobiles polos, *septentrionalem* & *meridionalem*.

540. Inter polos finge, in medio sphaeræ maximum circulum, erit *aquator*: & huic parallelos duos, *tropicos*; quos sol describit altissimus æstate; & humillimus hyeme: sed annuam viam Solis, (transcurrentem ab hoc tropico ad illum tropicum, intersectantemque

poisings, 1. of heaven, in *astro-nomie*: 2. of the earth, in *geographie*: 3. of times in *chronologie*: 4. of thoughts in *logick*, *mnemonick*, *prognostick*: 5. of moral actions, in *ethick*: 6. of speech in *philological arts*: all which let us run over by the by.

538. An astronomer about to view the stars, quartereth [parteth] to himself the firmament into certain regions, through which he may observe the passages [motions] of the stars; namely, imaginary circles; of which the chief are, the *aquator*, the *tropicks*, the *zodiack*, &c. which do thou conceive thus.

539. That the stars move circularly, their daily return to the same places doth shew: therefore the heaven is a rolling sphere: therefore it hath an axel, about which it is rolled [turned round.] and therefore two extremities [farthest parts, ends] of its axel, or two immoveable poles, the northern and southern.

540. Between the poles conceive in the midst of the sphere a great circle, it will be the equator, and to this two parallels, the tropicks; which the sun describeth, being at the highest in the summer; and being at the lowest in the winter: but the yearly passage of the sun, (passing from this tropick to that, and enc-

aqui-

æquinoctialem duobus locis)
vocat zodiacum : cujus poli
rursus describunt polares
circellos, circuitione quoti-
dianâ.

541. Habes in ipsa cœlesti
machina circulos invisibiliter
positos, & cum illa irrevolu-
biles, sed sunt alii cuilibet lo-
co proprii, & immobiles, ho-
rizon & meridianus.

542. Ubi ubi stas, prospe-
ctans circumcirca vides bori-
zontem ; confinia scilicet cœli
& terræ, sive superioris hemi-
spherii ab inferiore horizon-
tis verò centrum est ubi tu
stas ; poli in cœlo, punctum
tibi summum & imum (verti-
cale illud vocant zenith ; pro-
fundum illud sub terra, nadir ;)
duc verò iterum circulum per
polos mundi, & zenith ac na-
dir, erit meridianus, ad quem
sol delatus facit nobis meri-
diem. Vide Tab. I.

543. Quod attinet cœsum
astrorum, is uniformis est om-
nibus fixis, quasi vehantur uno
eodemque orbe : inter quas
primæ magnitudinis sunt
quindecim, (Arcturus, Lyra,
Sirius, &c. secundæ 45 ; ter-
tiæ 208 ; quartæ 475 ; quin-
tæ 216 ; sextæ 49 ; novem in-
super obscuræ, & quinque ne-

ing the equinoctial in two places)
they call the zodiack : whose poles
again do describe the little polar
circles, by their daily going about.

541. You have in the very ce-
lestial frame circles invisibly placed,
and turning about with it ; but there
are others proper to any place, and
immoveable, the horizon and me-
ridian.

542. wheresoever you stand,
looking round about, you see the ho-
rizon ; to wit, the confines of hea-
ven and earth, or of the upper hemi-
sphere from the lower : but the centre
of the horizon is where you stand ;
its pole's in the heaven, the point
which is highest and lowest to you,
(that vertical over your head they
call zenith ; that deep one under the
earth, nadir :) but draw a circle
again through the poles of the world,
and the zenith and the nadir, it
will be the meridian, at which the
sun arriving maketh it noon with us,

543. As for the course [motion]
of the stars, that's uniform to all
the fixed ones ; as if they were car-
ried in one and the same orb : amongst
which those of the first magnitude
are fifteen, (Arcturus, Lyra, Sy-
rius, &c. of the second 45 ; of the
third 208, of the fourth 475, of the
fifth, 216, of the sixth 49 ; moreover
there are nine obscure ones, and five

bulox

bulosæ: omnes simul præter
propter 1020. quas quidem
per liberum aspectum in Eu-
ropa videre possumus: sed per
telescopia longè plures.

544. Sunt redactæ in certas
configurations: cujusmodi
sunt, duodecim signa zodiaci,
ita insignita characteribus
suis: ♈ *Aries*, constat stellis
19; ♉ *Taurus* 44; (inter quas
sunt *Pleiades*;) ♊ *Gemini* 31;
♋ *Cancer* 28; ♌ *Leo* 39;
♍ *Virgo* 40; ♎ *Libra* 15;
♏ *Scorpio* 27; ♐ *Sagittarius* 32;
♑ *Capricornus* 27; ♒ *Aqua-*
rius 33; ♓ *Pisces* 35.

545. Extra zodiacum sunt
Borealia signa; *Ursa minor*,
stellarum 8; *Ursa major*, 32;
Draco 33; *Hercules* 48; *Cy-*
gnus 31; *Cassiopea* 25, &c. Inter
australia signa maximè con-
spiciunt *Orion* 39; *Canis ma-*
ior 18; *Canis minor* 7, &c.

546. Compertum habemus,
sicut fixæ, & cum his ☉ & ☾
(*Sol* & *Luna*) gyrationem
suam absolunt circa terram,
tanquam suum centrum, ita
reliquos quinque Planetas gy-
rari circa Solem: quem ambit
orbe minimo ☿ (*Mercurius*)
quadrimestri tempore: ♀ (*Ve-*
nus) ferè duplo majore, no-
vèdecem mensibus; ♂ (*Mars*)

cloudy ones: all together about 1020.
which truly by a free aspect we can
see in Europe: but through perspe-
ctive-glasses many more.

544. They have been brought into
certain configurations: such as are
the twelve signs of the zodiac, thus
marked with their characters: ♈ *A-*
ries, consisteth of 19 stars; ♉ *Tau-*
rus, of 44, (amongst which are the
Pleiades;) ♊ *Gemini* of 31;
♋ *Cancer* of 28; ♌ *Leo* of 39;
♍ *Virgo* of 40; ♎ *Libra* of 15;
♏ *Scorpio* of 27; ♐ *Sagittarius*
of 32; ♑ *Capricornus* of 27;
♒ *Aquarius* of 33; ♓ *Pisces* of 35.

545. Without the zodiac are
the northern signs; *Ursa minor*, of
8 stars; *Ursa major*, of 32; the
Dragon of 33; *Hercules* of 48; the
Swan of 31; *Cassiopea* of 25, &c.
Amongst the southern stars the most
conspicuous is *Orion*, of 39; *Canis*
major of 18; *Canis minor* of 7, &c.

546. We have found out for
certain, that as the fixed ones, and
with these ☉ and ☾ (the Sun and
Moon) do finish their course [wheel-
ing] about the earth, as their centre,
so the other five Planets wheel about
the Sun: whom ☿ (*Mercury*) in a
very little orb goeth about in four
months time: ♀ (*Venus*) in one al-
most twice as big, in nineteen months
time: ♂ (*Mars*) in one so large,

tam amplo, ut circumbeat terram quoque, sesquianno; ♃ (Jupiter) etiam ampliore, duodecim annis, minus bimestre; ♄ (Saturnus) amplissimo, novem & viginti annis, & semestri: qui omnes jam sunt apogei, jam perigei; videnturque nobis jam directi, jam retrogradi, jam stationarii, & veluti cum fixis fixè procedentes.

547. Progrediuntur itidem per zodiacum, ac non tam exactè, ut Sol: excurrunt enim à via Solis hinc & illinc, (boream versùs & austrum versùs) plus & minus.

548. Dividunt autem Astronomi omnem circulum (æquè parvum ut magnum) in gradus 360. hosque rursus singulos in 60 minuta prima: & quodlibet horum in 60 secunda, &c. usque ad decima minuta, seu scrupula.

549. Calculando igitur motus planetarum in futurum, conscribunt ephemerides: id est, consignationes ad horam meridianam singulorum dierum anni, ubi quisque planeta futurus sit, & quo aspectu ad invicem: est enim inter planetas aut *conventio*, in eodem signo & gradu; aut

that he also goeth about the earth, in a year and halfe time: ♃ (Jupiter) also in a larger, in twelve years, wanting two months: ♄ (Saturn) in the largest, in nine and twenty years and six months: all which now and then are apogei [from the earth,] now and then perigei [nigh the earth,] and they seem to us now coming forward, now going backward, now at a stand, and as it were fixedly marching with the fixed ones.

547. In the like manner they pass along the zodiack, but not so exactly, as the Sun: for they run out of the way of the Sun on this side and that, (towards the north and towards the south) more and less.

548. But the Astronomers divide every circle (small as well as big) into 360 degrees, and each of these again into 60 first minutes, and each of these into 60 seconds, &c. even to the tenth minutes or scruples.

549. By calculating therefore the motions of the planets for the time to come, they compose ephemerides: that is, the consignations at the noon hour of every day of the year, where every planet shall be, and with what aspect towards one another; for there is among the planets either a conjunction, in the same sign and degree; or sextile, the distance of sextilis,

scitilis, distantia per duo signa, \star ; or quadrante (or
na, \star ; aut quadratus (seu quadrature) of three signs, \square ; or
quadratura) per tria signa, \square ; three-corner'd triangle, of four, \triangle
aut *trigonus*, per quatuor, \triangle ; or opposition, of six, \odot .
aut *oppositio*, per sex, \odot .

Vide Tab. 12.

550. Imprimis autem con-
signantur *ephemeridibus* eclipses
luminarium: postquam pene-
tratum est in causas, unde
sunt: nempe deliquium Solis
contingere in novilunio, quum
inter nos & Solem Luna in-
tercurrentens directâ, illum ob-
nubit opaco suo corpore, hoc
est, inumbrat nos: Luna vero
eclipsatur in plenilunio, quan-
do opposita Soli obnubilatur
ipsa, intercurrentes in umbram
terre: quod ut non accadat
quotienslibet, facit expansio
Lunæ extra viam Solis,
quam vocant *eclipticam*.

Vide Tab. 11.

550. But first of all the eclipses
of the luminaries are set down in the
ephemerides; after they have search-
ed into the causes from whence they
are: namely that the eclipse of the
Sun happeneth in the new of the
moon, when the Moon running di-
rectly between us and the Sun, hideth
[cloudeth] him with her dark body,
that it shadeth us: but the Moon is
eclipsed in the full of the moon, when
being opposite to the Sun she is
clouded, running into the shadow of
the earth: which that it may not
happen every month, the straying of
the Moon out of the way of the Sun,
which they call the ecliptick line,
is the cause of.

551. Ultima pars astrono-
miz est computus *fastorum*:
quo & spectat denominatio
dierum hebdomadz à plane-
tis, ut dicantur dies Solis, dies
Lunæ, dies Martis, dies Mercu-
rii, dies Jovis, dies Veneris,
dies Saturni.

552. Menses sunt, *Janua-
rius, Februarius, Martius, Apri-
lis, Maius, Junius, Julius,
(Quintilis), Augustus (Sextilis).*

551. The last part of astronomie
is the computation of the feasts:
unto which belongeth also the naming
of the dayes of the week from the
planets, that they are called Sunday,
Monday, Tuesday, Wednesday,
Thursday, Friday, Saturday.

552. The months are, January,
February, March, April, May,
June, July, August, September,
October, November, December.

September, October, November, whereof in the first, third, fifth, seventh, eighth, tenth, twelfth, are
December: quorum primo, tertio, quinto, septimo, octavo, 31 [one and thirty] dayes, in the
decimo, duodecimo, dari sunt rest 30: February 28, although in
dies 31, reliquis 30: Februari the leap year [bissextile] 29: when
rio 28, quanquam anno bissex- one day is interferred into it: but in
tilli 29: cum ei unus dies inter the intercalated year there is an ac-
calatur: embolismo vero anno cession of an interferred month; that
fit accessio additum mensis is, of the thirteenth moon.
(embolismi) hoc est, decimæ
tertiæ lunationis.

CAP.

LVI.

GEOGRAPHIA.

GEOGRAPHIE.

553. Ut ne simus ignari do-
micilii nostri, efficitur 1. per
dimensionem terræ, in longum &
latum; 2. per determinationem
regionum habitabilium & inha-
bitabilium; 3. per descriptio-
nem, quid egregium obveniat,
hic, illic, isthic; idque sive
terrestri globo, sive pictis alias
geographicis tabulis, sive hi-
storicis narrationibus.

554. Terram esse globe-
sam, patet; quia ab oriente in
occidentem undique versum
ambitur sideribus, & circum-
navigatur maribus: transver-
sam vero euntibus poli mundi
elevantur & deprimuntur, un-
de & terreni globi magnitudo
per cognoscitur: nempe quia
tendenti ab austro in boream
(aut retro) singulis quindecim
Germanicis miliaribus atto-

553. That we may not be igno-
rant of our habitation, is caused, 1.
by the measuring of the earth, in
length and breadth; 2. by the quar-
tering of countries habitable and
inhabitable; 3. by describing; what
notable thing happeneth; here, there,
yonder; and that either with a terre-
strial globe; or otherwise with painted
geographical tables [maps,] or histo-
rical relations.

554. It is manifest, that the earth
is like a globe; because from the east
to the west on every side it is sur-
rounded with stars, and sailed about
with seas: but to those that go a-
thwart, the poles of the world are
elevated and depressed, whence also
the greatness of the globe of the
earth is thoroughly known: namely be-
cause to one that goeth from the
south into the north (or backward)
in every fifteen German miles the

colligitur

collicitur arcticus polus, & divergit antarcticus, gradu uno, circincitur totum ambitum terræ (qui est graduum 360) habere circuitum milliarium 5400; diametrum vero terræ esse 1800, semidiametrum (à superficie terræ ad ejus centrum) 900.

555. *Latitudo terræ æstimatur ab æquatore polos versus, utrinque per nonaginta gradus: longitudo vero ab occasu in ortum, per integrum circuitum 360 graduum; initio sumpto à primo meridiano, quem constituunt ad fines Europe, in Canariis insulis.*

556. *Ex latitudine terræ prodeunt quinque terrestres zone: media, interjacens circulis tropicis, vocatur torrida: extremæ duæ intra polares circulis comprehensæ frigida: totidemque temperata, inter has frigidas & illam torridam alterutrinque sitæ.*

557. *In æstiva (zona) propter perpetuam verticalitatem solis vehementissimi sunt ardores, perpetuansque æquinoctium: contra in gelidis plagis, propter solis collateralitatem continuam vehementissima frigora, subque polo ipso sex mensium dies, tot-*

arctic pole is lifted up, and the antarctic pressed down, one degree, it is evinced that the whole compass of the earth (which is of 360 degrees) hath the circuit of 5400 miles; but the diameter of the earth 1800; the semidiameter (from the surface of the earth to its centre) 900.

555. *The latitude of the earth is reckoned from the equator towards the poles; on both sides by ninety degrees: but the longitude from the west to the east, through the whole compass of 360 degrees; taking the beginning from the first meridian, which they set at the bounds of Europe; in the Canary islands.*

556. *From the latitude of the earth proceed five terrestrial zones: the middle one, lying between the tropical circles, is called the torrid zone: the two extremes comprehended within the polar circles, frigid ones: and as many temperate ones placed on both sides between these two frigid ones, and that torrid one.*

557. *In the torrid (zone) by reason of the perpetual verticality of the sun there are most vehement heats, and a perpetual equinox: on the contrary, in the frozen quarters, by reason of the continual collaterality of the sun most vehement colds, and under the pole it self, the day of six months, and the night of as many;*

dem nox: in temperatis tractibus est alternatio tempestatum grata, cum successivis incrementis ac decrementis dierum ac noctium.

558. Unde oriuntur climata, per interstitium unius semihorii, nam qui longissimum diem habent, horarum duodecim cum dimidia, dicuntur habitare sub climate primo; qui 13 horarum, sub secundo; &c. consequenter.

559. Continentes, maribus se invicem determinata, quinque reculantur; Europa, Asia, Africa, America, Magellanica: quarum singula continent varias regiones, tam maritimas, tum mediterraneas, in medietate sitas, circa se autem insulas plurimas, dissociatis gentibus & linguis: unde telurem undique habitari, aliisque aliis esse antipodes, jam constat.

560. Europae incolae sunt; Hispani (cum Lusitanis sibi conterminis) Gallo, Belgae, Angli, Scoti, Hiberni, Dani, Suedi, Norvegi, Lapponesque: item Russi seu Muscovitae, Lithuani, Poloni, Bohemi, Germani, Itali, Siculi, Dalmatae Hungari, Graeci, Valachi, Thraciae; Asiam sunt, Turcae, Arabes, Armeniani, Persae, Indi,

in the temperate tracts [countries] there is a grateful change of seasons, with successive increasings and decreasings of dayes and nightes.

558. Whence arise the climates, by the difference [distance] of one half hour: for those that have their longest day of twelve hours and a half, are said to dwell under the first climate, those of 13 houres, under the second; and so on.

559. The continents, separated from one another by seas, are accounted five; Europe, Asia, Africa, America, Magellanica: each of which contain most vast regions, as well on the sea-coast, as mid-land; placed in the middle of the countrey; but round about them very many islands of differing nations and languages; whence it is now manifest, that the earth is inhabited on every side, and that some are antipodes to others.

560. The inhabitants of Europe are, the Spaniards (with the Portugals bordering on them,) French, Dutch, English, Scots, Irish, Danes, Swedes, Norwegians, and Laplanders; also the Russians or Moscovites, Lithuanians, Poles, Bohemians, Germans, Italians, Sicilians, Dalmatians, Hungarians, Grecians, Wallachians, Chinese,

Chinenses, Scythæ nunc Tartari: Africani, Egyptii, Barbari, Abyssini, (albi Æthiopes) Mauri (atque Æthiopes, &c.) Americani, Mexicani, Peruviani, Brasilienses, &c. nudi & invecti: Magellanicis nobis adhuc incogniti sunt.

Thracians: those of Asia, the Turks, Arabians, Armenians, Persians, Indians, Chineses, Scythians now Tartars: those of Africk are, the Egyptians, Barbarians, Abyssines, (the white Æthiopians) Moors (the black Æthiopians) Castes, &c. the Americans are the Mexicans, Peruvians, Brasilians, &c. naked and without cloathing: those of Magellana are as yet unknown to us.

561. Celebrati montes sunt; in Europa, *Alpes, Pyrenæi, Carpathus, &c.* in Asia, *Taurus, Caucasus*; in Africa, *Atlas & Lunæ montes*; famosa flumina verò; in Europa, *Danubius*, seu *Ister*, (est enim binominis) *Borysthenes, &c.* in Asia, *Indus, Ganges, Oby, &c.* in Africa, *Nilus* septem ostiis se in mare exonerans; in America, *Maragnon, &c.*

561. The famous mountains are; in Europe, the Alps, Pyrenean mountains, Carpathus, &c. in Asia, Taurus, Caucasus; in Africk, Atlas, and the mountains of the Moons: but the renowned rivers are; in Europe the Danow, or Ister, (for it hath two names) Borysthenes, &c. in Asia, Indus, Ganges, Oby, &c. in Africk, Nilus, disburthening it self into the sea at seven mouthes; in America, Maragnon, &c.

562. Inclytæ urbes sunt, in Europa, *Constantinopolis, Roma, Venetia, Lutetia (Parisiorum), Lisbona, Londinum, Amsterodamum, Praga, Cracovia, Mosqua, &c.* in Asia, *Alepo, Badget (cis Euphraten), Ormus, Goa, Cambala, Quinsay, &c.* in Africa, *Alcair, Fessa, Maroco, &c.* in America, *Mexico, Cusco, Lima, &c.*

562. The famous cities are in Europe, Constantinople, Rome, Venice, Paris, Lisbon, London, Amsterdam, Prague, Cracow, Mosco, &c. in Asia, Alepo, Badget (on this side Euphrates) Ormus, Goa, Cambalu, Quinsay, &c. in Africa, Alcair, Fessa, Maroco, &c. in America, Mexico, Cusco, Lima, &c.

CAP. LVII.

Chronologia cum historia.

Chronologie with historie.

563. *Chronologus supputat,*

563. *A chronologer reckoneth,*

quâ ætate mundi hoc illudve acciderit, & quantum tempus præsens distet ab exortu rerum, vel quapiam alia observabili periodo: ut nè simus nescii, ubi jam simus, & quid fuerit gestum ante nos.

564. *Communis Epocha*, unde series annorum numerentur, eadem debuit esse omnibus jure, ab orbe condito: sed quia istud initium fuit incompertum plerisque, quælibet gens assumpsit terminum alium memorabilem; supputantque *Judei* olim ab exitu suo ex *Agypto*, nunc à desolatione *Hierosolymæ*; *Græci* ab *Olympiadibus*, (quas *Iphitus* instituerat celebrari anno quoque quinto inclusivè, aut quarto exclusivè,) *Romani* à condita sua urbe: *Christiani*, à Christo nato; *Turcæ*, à fuga *Mahumedis* (vocant æram *Hegiræ*, &c.) denique reges aspiciantur æras suas à cœptu regnorum suorum.

565. *Priscorum ruditas* non habuit alias Historias, præter quas narrabant sibi; aut innuebant posteris erectis quibusdam monumentis (ut lapidum hinc inde depositorum; vel ligatorum in fure nodorum, &c.) res nihilominus

in what age of the world this or that happened [came to pass,] and how much distant the time present is from the first rise of things, or some other notable period: that we may not be ignorant where we are now, and what hath been done before us.

564. The common Epocha, from whence the series of years are numbered, ought by right to be the same to all, from the beginning of the world: but because that beginning was to most men unknown, every nation took some other memorable term: and the Jews heretofore reckoned from their departure out of Egypt, now from the desolation of Jerusalem; the Greeks from the Olympiads, (which Iphitus ordered to be celebrated every fifth year inclusively, or fourth year exclusively:) the Romans from the building of their city: the Christians from the birth of Christ, the Turks from the flight of Mahomet (they call it the date of Hegira, &c.) finally Kings begin their accounts from the beginning of their reigns.

565. The rudeness of the ancients had no other histories, but what they reported one to another; or intimated to posterity by setting up some monuments, (as of stones placed up and down, or of knots tied on a rope, &c.) Yet notwithstanding things were forgotten, or changed into fables [tale:]

tamen veniebant in oblivia, aut transformabantur in fabulas: demum postquam literæ increbuerunt, cœperunt res gestas inferre in commentariis, una cum circumstantiis, ne quid affectum aut subdolum irreperet.

566. Placene tibi audire brevium quoddam chroniconum? memorabo carptim quædam singularia, de præcipuis mutationibus humani generis.

567. Primordia ipsa fuerunt nobis luctuosa, quia Adam cum sua Eva, facti ad imaginem Dei, & jussi Dominari creaturis, abusi sunt concessio privilegio: Adæ verò primigenius (cui nomen fuit Caino) truculentus fratricida occiso Abele tradidit se impietati cum tota sua progenie, ejusque imitatione acturum omnes.

568. Indoluit Deus, quod fecisset hominem, immissoque cataclysmo delevit omnes, excepto Noâ servato cum suis in arca, A. M. (h. e. anno mundi) 1657. sed prius eripuit ad se pios, inter quos fuit Enoch vivus translatus in cœlum; cæteri primævi fuerunt quidem valdè longævi, nullus tamen attigit annum millesimum.

at length after letters grew ripe, they began to set down acts done [matters achieved] in registers, together with their circumstances, lest any feigned, or forged matter should creep in.

566. Are you willing to hear a certain compendium [abstract] of chronicles? I will hint at some particulars, concerning the principal charges of mankind.

567. The very first beginnings were but sad for us, Adam with his Eve, made after the image of God, and commanded to rule over the creatures, abused [mis-employed] the privilege that was granted them & and the first-born of Adam (whose name was Cain) a cruel fraticide, having slain Abel, gave himself with his whole progenie, up to impiety, and forthwith all men in imitation of him.

568. God grieved, that he had made man, and sending a deluge he destroyed all, except Noah, that was preserved with his in the ark, A. M. (that is, in the year of the world) 1657. but first he snatched to himself the godly, amongst whom was Enoch translated alive into heaven: the rest of the first age were truly very long-lived, yet none came up to the thousandth year.

569. A Eliis Noe diffeminatae sunt familiae gentium : à Semo Asiatici, à Japhetho Europaei, à Chamo Africani, & (ut probabile est) Americani; cum coepisset aedificatio turris Babel, centesimo post diluvium; inde enim orta fuit confusio linguarum, & dispersio gentium, rursusque inchoata recollectio sub regibus, quibus praecelluit Ninus Assyrius.

570. Tercio inde seculo, subversa est Sodomæ & Gomorrhæ, demissa caelitus igne ob spurcissimas libidines; sed Lot miraculo ereptus fuit, uxore respiciente, & in statuum salis versa.

571. Quadringentis post annis eduxit Moses populum Israeliticum ex Aegypto per mare rubrum, sicco pede, submerso Pharaone, cum exercitu eo insequente, Israelitæ vero pascebant annis 40 (in deserto) manna; dumque pugnant (pro obtinenda terra Canaan) ad præces Josue sol quiescens stetit toto die.

572. Circa A. M. 2790, claruit Samson, tanta pollentia virium, ut discerneret leonem manu, convelleretque per amplum aedificium uno nixu; cu-

569. From the sons of Noah were spread abroad the families of the Nations; from Sem the Asians, from Japheth the Europeans, from Cham the Africans, and (as it is probable) the Americans; when the building of the tower of Babel began, in the hundredth year after the deluge: for from hence began the confusion of languages, and dispersion of nations; and again a re-collection was begun under Kings, amongst whom the Assyrian Ninus excelled.

570. In the third age after, Sodom and Gomorrhæ were overthrown by fire sent down from heaven for their most filthy lusts: but Lot was miraculously rescued, his wife looking back, and turned into a pillar of salt.

571. Four hundred years after Moses brought forth the people of Israel out of Egypt through the red sea, on dry foot, Pharaoh being drown'd, with the host pursuing them: after that the Israelites for forty years eat manna in the wilderness; and whilst they fought to get the land of Canaan, at Joshua's prayers the sun being near his setting, stood still a whole day.

572. About the year of the world 2790. Samson was famous, one of so great an ability of strength, that he tore a lion in pieces with his hand, and threw down a very large house

ius tempore Troja exciditur, post decennalem obsidionem, ob raptum Helenæ; proximo inde seculo David regnat, potentissimus regum; cui succedit Solomon, sapientissimus mortalium.

573. Circa A. M. 3040. propheta Elias claudit & recludit cælum precibus, rapi- turque curru igneo in cælum; A. M. 3240. Ezechias impetrat tria miranda, primo, ut adirentur ei (jamjam moribundo) quindecim anni vi- ræ: secundo ut sol visibiliter retrogradus fieret; tertio, ut in exercitu Senacherib, regnum ejus vastantis, trucidarentur 135000, ab angelo una nocte.

574. A. M. 3360. Nabuchod- onosor conversus fuit in bel- lum, (ob superbiam) ut se- prennio pererraret montes, passus gramine, in ejus alio desit monarchia Chaldaeorum, transiitque ad Persas sub Cyro.

575. A. M. 3492. Xerxes edicit exercitum contra Græcos, ter & vicies centenorum millium, & vincitur tamen; centesimo autem & quinque- gesimo anno post Alexander Magnus triumphat de subju- gato orbe, juvenis annorum

at one pass: in whose time Troy, after a ten years siege (for the rape of Helen) is raz'd: in the next age after David, the most devout of Kings, reigns; and after him steps up Solomon, the wisest of mortal men.

573. About the year of the world 3040, Elias the Prophet shuts and opens heaven with his prayers, and in a fiery chariot is caught up into heaven: in the year of the world 3240. Ezechias obtains by prayer three wonderful things; first, that when he was just at point of death, fifteen years were added to his life; secondly, that the sun visibly went backward; thirdly, that in the army of Senacherib, who was laying waste his kingdom, there were slain in one night by an angel 185000 men.

574. In the year of the world 3360, Nebuchadnezzar by reason of his pride was turned into a beast, that seven years together he wandered over the mountains, living upon grass: in whose son ended the monarchy of the Chaldeans, and in Cyrus his time pass over to the Persians.

575. In the year of the world 3492, Xerxes leads out an army three and twenty hundred thousand strong against the Grecians, and yet is worsted: and a hundred and fifty years after Alexander the Great, having overthrown the Persian man- archy, triumphs over the conquer'd

32. moriturque repentes (cujus tempore confectura chartæ reperta est.)

576. Sub decursum pene quartæ millenarij, arripiunt Romani imperium orbis, edomitis undique regibus terræ: cujus primus monarcha fuit Julius Cæsar, hinc Augustus; sub quo (A. M. 3970. Christus nascitur.

577. A. Ch. (anno Christi) 324. Imperator Constantinus hic Christianus, ædificatâque Constantinopoli transfert eò sedem, & constituit imperium orientale, occupatum post (A. Ch. 1453.) à Turcis, qui Mahomedem (natum A. Ch. 571.) sequuntur.

578. Circa A. Ch. 1300, coepit innotescere vis magnetis, quâ se obverrit ad polos mundi: quod dedit ansam fabricandi pyxidem nauticam, cujus ope detectum est alterum hæmisphærium orbis, totiusque mundus navigationibus factus pervius: ut gentes (prius seclusæ, & ignoratæ sibi invicem) jam possint colere communicationem utilitatum.

579. Sequuta est (A. Ch. 1442.) inventio Typographia, cujus beneficio mundus impletur libris, & quicquid sciri

world, at the age of 32. yeas, and died of a sudden: in whose time the way to make paper was found out.)

576. Near the running down of almost the four thousandth year, the Romans (having on all sides master'd the Kings of the earth) lay hold on the empire of the world: the first monarch whereof was Julius Cæsar, after him Augustus, in whose time in the year of the world 3970. Christ is born.

577. In the year of Christ 324. Constantine the Emperour turns Christian, and having built Constantinople, translates his seat thither, and makes the eastern Empire, seiz'd afterward in the year of Christ 1453. by the Turks who follow Mahomet, born in the year of Christ 571.

578. About the year of Christ 1300. began to be known the virtue of the load-stone, by which it turns it self towards the poles of the world; which thing gave occasion to make the mariners compass; by whose help the other hemisphere of the world was discovered, and the whole world made passable by navigations: that countreys formerly retir'd and unknown to one another, may now keep afoot a traffick of commodities.

579. There followed in the year of Christ, 1442. the invention of Printing, by the benefit whereof the world is fill'd with booke, and w^hat

potest

potest in lucem protrahitur: quæ utraque ars (nautica & typographica) accommodatissimum medium sunt ad diffundendum lumen sapientiæ, & fundandum inter nationes sapientiæ commercium; si modò gentes se invicem non vilipenderent: & cur? ubique est aliquid boni & mali,

soever can be known is brought forth into light: both which arts (of navigation and printing) are a most convenient means for the diffusing of the light of wisdom, and the grounding of a commerce of wisdom among nations; if so be people would not set one another at nought: and why so? there's somewhat good and somewhat bad in every place.

CAP. LVIII.

LOGICA.

580. *Logicus* intendit in processum cogitationum, ut non permittat eas evagari, aut mox reducat in viam: necessaria ars, si ulla: si optas videre epitomen ejus, præbe te attentum.

581. Quicquid obijecitur meditationi, non enim possumus meditari de imperceptis) est aut ignotum (scil. quod nescitur an sit, vel quid sit, vel quantum sit, quale, ubi, &c.) aut incertum (nimirum de quo dubitatur, num sit, vel num sit id quod esse dicitur, aut putatur, vel num tantum, tale, ibi, &c.) aut denique confusum, quum videlicet multa simul menti se obfundunt, (tamque obruunt)

(:obohnt

LOGICK.

580. The logician minds the procedure of thoughts, that he may not suffer them to straggle, or may bring them back presently into the way again: an art necessary, if any! the epitome and brevial whereof if thou desirest to see, read with attention.

581. whatsoever is the object of meditation (for we cannot meditate of things unperceiv'd) is either unknown (to wit that which we know not whether it be or no, or what it is, or how big it is, what kind of thing, where, &c.) or uncertain (I mean that which 'tis question'd, whether it is in being, or whether it is that which it is said or thought to be, or whether it is (so big, such a thing, in such a place, &c.) or lastly confus'd, that is, when many things do at once pour in upon the understanding, and overwhelm it.

581. Dia.

582. *Dialecticus igitur per-
centans omnia vel sensu, si res
potest haberi coram; vel rati-
ocinatione, si rei non clare
prostantis, indicia tamen ali-
qua adsunt: vel alienis testi-
monis, si aliter nequeat labo-
rat investigare ignota, & depre-
hendere veritatem dubiorum, re-
digeréque indigesta in ordinem.*

583. *Quando explorat in-
exploratum ratione, perquirir
eaque circa rem sunt: causas,
& effecta; subiecta & adjuncta;
consentanea & dissentanea; simi-
lia & dissimilia; diversa & ad-
versa, seu contraria; ex his de-
mum extruens aut accuratam
definitionem, aut qualemcumq;
descriptionem.*

584. *Tum progreditur ad
divisionem rei, bimbrem, tri-
membrem, quadrimembrem,
&c. prout se res dat: (exem-
pli gratia, homo dividitur bi-
partito, in animam & corpus;
corpus tripartito, in caput,
truncum, artus; annus qua-
drupartito, in ver, æstatem, au-
tumnus, hyemem, &c.) ut
videat omnia particularia.*

585. *Divisio vero est aut
distinctio, quæ res à re distin-
guitur, (ut homo doctus ab*

582. *To that the Logician mak-
ing a thorow tryal of every thing ei-
ther by sense, if the thing may be
gotten before him; or by reasoning,
if the thing be not clearly presents: yet
there be some tokens of it; or by others
testimonies, if it cannot be other-
wise: labours to trace out things
unknown, and to find out the
truth of things doubtful, and to
bring into order things that are
out of order.*

583. *When by reason he searcheth
out that which is undiscover'd, he
inquires into the circumstances of the
thing; the causes and effects, the
subjects and adjuncts, those things
which agree to it, and those which
disagree; things like and unlike;
things different and cross, or con-
trary; raising out of these at length
either an exact definition, or some
kind of description.*

584. *Then he goes on to the di-
vision of the thing into two, three,
four parts, &c. according as the
thing is: (for example sake, man is
divided into two parts, soul and bo-
dy; the body into three, head, trunk,
and limbs; the year into four quar-
ters, spring, summer, autumn, win-
ter, &c.) that he may see every thing
piece by piece.*

585. *Now division is either di-
stinction, by which one thing is di-
stinguished from another, (as a man
indocto:)*

indoctor;) aut *partitio*, quā totum dividitur in partes, (ut homo in corpus & animam;) aut *distributio*, quā genus dispescitur in species (ut homo in marem & feminam.)

§86. Ex inventis cogitationibus fiunt *theses*, five *sententia*, quibus jam aliquid de aliquo affirmatur aut negatur: in quarum unaquaque tria concurrunt, *subiectum*, *prædicatum*, *intervenientis*que *copula*; ut, *logica est discenda*; quæ tria si necessario coherent, fit *axioma*, effectum indubitæ certitudinis.

§87. Si autem quis dubitat, an *prædicatum* de *subiecto* (five terminus *major* de *minore*) recte affirmetur vel negetur, probat assumpto termino medio (ut 1. *logica est* 2. *discenda*, quia 3. *utilis*;) facitque inde *sylogismum* per tres *propositiones*, & tribus per transpositis terminis constructas; quarum prima, *major*, proponit basin rationis, sic; *utilia sunt discenda*; subsumit minor, *logica est utilis*; conclusio sequitur, ergo *logica est discenda*.

§88. Ita ex præmissis & concessis propositionibus dua-

learned from one unlearned) or partition, by which the whole is divided into its parts, (as man into body and soul) or distribution, by which a genus or kind is parted into it's species or sorts, (as man into male and female.)

§86. Of thoughts invented are made theses [positions,] or sentences, whereby now something concerning something is affirmed or denied: in every one whereof, three things concur, the subject, the predicate, and the copula coming between; as, logic is to be learned; which three if they necessarily cohere, an axiom is made, a maxim of an undoubted certainty.

§87. But if any one doubts whether the predicate of the subject (or the major term of the minor) be rightly affirmed or denied, he proveth it by taking a middle term (as 1. logic is 2. to be learned, because 3. profitable) and framed from thence a syllogism by three propositions, made up of the three terms thrice transposed: whereof the first, the major proposeth the basis or ground of the reasoning thus, profitable things are to be learned: the minor subsumeth, logic is profitable: the conclusion follows; therefore logic is to be learned.

§88. By this means out of two propositions premised and granted, a
bus

bus inferitur tertia, quā incertitudo tollitur: notabis, dissimulari interdum alteram præmissarum, (hoc est, non poni expresse, subintelligi tantum) serique *enthymema*, syllogismum defectivum: ut, *logica est utilis, ergo discenda*; vel, *utilia sunt discenda, ergo & logica*.

589. *Questio magnopere controversa, & disputabilis in utramque partem, dabit disputationem, ubi alius argumentatur pro affirmativa parte, alius pro negativa; alterq; solvit alterius argumenta & objectiones, donec veritas pateat: sed captiosus disputator sophista dicitur, qui arguitur, hoc est, detorta argumentatione fallaciter illudir.*

590. Quando verò indispota, indiscrta, confusumque se oggerentia, discernenda sunt; (aut disturbata redigenda in ordinem) est *methodus*, habens tres summas leges: *primam*, ut eatur à notioribus ad ignotiora, (hoc est, à toto ad partes, hinc ad particulat; & à generalioribus ad specialiora: *secundum*, ut omnia hæcant sic, quomodo ab invicem sunt, ut notio notio hæc, sicut in catena;

tertiam, ut ab uno anulo trahitur:)

third is brought in, whereby the uncertainty is took away: mark, that one of the foregoing propositions is sometimes eclips'd, (that is, is not expressly set down, but only understood) and that an enthymem is made, a defective syllogism: as, logick is profitable, therefore to be learned; or, profitable things are to be learned, therefore also logick.

589. *A question very much controverted, and disputable on both sides, will afford a dispute, where one argues for the affirmative, the other for the negative: and they answer one another's arguments and objections, till the truth be clear'd: but a captious disputant is term'd a sophistar, who quibbles, that is, by wrestled arguing craftily makes sport [plays the wag.]*

590. *But when things not duly placed, not distinguished, and that offer themselves confusedly, are to be set apart (or things disorder'd to be brought into order) this is method, which hath three grand rules; the first, that we proceed from things more known to those less known, (that is, from the whole to the parts, thence to the smaller pieces; and from generals to particulars) the second, that every thing hang together in that order as they flow from one another, that motion may draw motion, (as in a chain link is drawn by link:)*

tertiam,

tertiam, ut omnia exprimantur verbis perspicuis, ambiguitatis nihil habentibus,

591. Secundum has regulas procedens logicus, si sophismata animadvertit latitare in verbis, declarat voces obscuras, distinguit ambiguas, determinat indeterminatas, limitat indefinitas, restringit generales: si quid possit sumi largius, excipit nominatim, evincitque omnia rationibus, ut conceptus sint clari: sic potenter dilucidans tenebrosa, refutans paralogismos, digerens inordinata.

592. Sed contexere tam perspicue cogitata propria, est *synthesis*; retexere aliena, *analysis*; conferre alia cum aliis, *syncrisis*: quarum inscientia facit perplexitatem.

third, that every thing be express'd in clear perspicuous words, which have no ambiguity in them.

591. The logician proceeding according to these rules, if he find any sophisms [quirks] to lie in the words, he clears words that are obscure, distinguishes the ambiguous, determines those that are undetermined, limits the indefinite, restrains those of a general sense, if any thing may be taken more at large, he particularly excepts it, and makes out every thing by reasons, that conceptions may be clear: thus to purpose clearing things that are dark, confuting mistakes, ordering things out of order.

592. But to wind up such clear thoughts of our own, is *synthesis* or composing; to unwind other mens thoughts, is *analysis* or resolving; to compare one with another, is *syncrisis* or collating: the ignorance of which knacks breeds perplexitie.

CAP. LIX.

Mnemonicæ.

593. Etiam memoria potest excoli ad citam impressionem, & firmam retentionem, promptamque redditionem eorum, quæ percepta sunt semel.

594. Postquam enim deprehensum est experimentis, illam concatenare notiones, & recognoscere per vestigia, inven-

The art of Memorie.

591. Memory also may be practis'd to a quick impression, and a firm retention, and a ready returning of those things, which have been once perceived.

594. For after it was found out by trials, that it chains notions together, and recovers them by the track, the masters of memory found

runt *mnemonic* machinamenta, dispositas per loca certa imagines certas, quarum intuitu fit, tum imaginatio fortissima (etiam per tenebras & absentiam) tum retinentia prævalida, tum reiteratione eorundem reminiscencia ad miraculum veloci.

595. Sed hæc localis memoria creditur debilitare iudicium, præcipuum bonum hominis; & facere ex homine psittacum, recitorem alienorum; tutior ergo fuit cultura memoriæ per attentam intuitionem, & peniculatam dijudicationem, crebramq; iterationem, rerum ipsarum, in proprio loco & propria forma; nempe immorando rebus, & praxi rerum, quantum opus.

out engines, certain images disposed in certain places, by viewing whereof, there is made both a very strong imagination (even in the dark and in absence) and a fast retention, and by going often over them again a remembrance wonderfully swift.

595. But this local memory believ'd to weaken the judgment; the chief good of man; and of a man to make a parrot, a sayer over of other folks words: wherefore 'twill be a more safe exercise of memorie by an attentive inspection, and leisurely consideration, and a frequent iteration of the things themselves, in their proper place and proper form; to wit, by staying on the practise of the things, as much as is convenient.

CAP. LX.

Prognostica.

Prognosticks, or Fortune-telling.

596. Desiderium præsecedendi futura (innatum menti humane) adinvenit artes divinationes, non sine admistione vanitatis.

596. The desire of fore-knowing things to come (a thing inbred in the mind of man) hath found out the arts of divination, not without a mixture of vanitie.

597. Physiognomon enim conjectat futuros hominis eventus, & lineamenti corporis (speciatim *chloromantes*, & lineamenti manuum; *metoposcopus* & lineamenti frontis;) *oneirpomanes* ex insomniis.

597. For a physiognomer conjectures the future events of a man, by the lineaments of his bodie (particuarly, the chiromancer, by the lines of his hands; the physnomonist, by the lines of his forehead;) but the expounder of dreams by his dream.

598. Astro-

598. *Astrologus* inquirens influxum astrorum in sublu-
naria, erigit id quodvis da-
tum tempus *schemata* cœli; & quo
considerans aspectus planeta-
rum, tunc futuros, prædici-
nat constitutionem tempesta-
tis, fertilitatem annonæ, & si-
milis contingentiæ: quin & e-
positura siderum (constella-
tionem vocant) sub hanc na-
tivitatis, conscribit prognosti-
con de nati vitæ & moris, sa-
nitate & morbis, temperamen-
to & moribus, fortuna & in-
fortunio. Vide Tab. 12.

599. *Auguria* paganorum antiquata jam sunt, ubi *augur*
vaticinabatur ex avium garri-
tu, aut volatu: & *aruspicina*, ubi
aruspex ab inspecta ara: & *extispici-
um*, ubi *extispex* dispē-
ctis extis sacrificiorum: & *for-
tilegium*, ubi *fortilegus* ex pro-
jectis sortibus, vaticinabatur:
& quæ plures ejusmodi illi-
citæ hariolationes fuerunt.

600. *Infamis magia* etiam
interdicta est: ubi *magus* cum
malis genis colludens; & *ne-
cromantia*, ubi *necromantes*, dia-
bolum sub alienius demortui
personâ evocans, & adjurans
arcana scitatur: sed neutiquam
opus est sapienti viro tam pe-

598. The astrologer inquireth
into the influence of the stars upon
sublunary things, erecting at any time
given, a scheme of heavens; by which
considering the aspects of the plan-
ets, then to come, he fore-conse-
crates the constitution of the seasons
[weather,] the plenty of provision,
and such like contingencies; and
moreover out of the position of the
stars (they call it the constellation)
about the hour of nativity, he
writeth a prognostication of the life
and death of the party then born, his
health and diseases, temper and de-
meanour, fortune and misfortune.

599. The auguries of the hea-
thens are now grown out of use, where
the soothsayer (call'd augur) by the
chirping or flight of birds did fore-
tell things; and their *aruspicina*,
where the *aruspex* by looking on the
altar: and their *extispicium*, where
the *extispex* by viewing the entrails
of the sacrifices: and sorcery, where
the sorcerer by casting lots, foretold
things to come: and many other un-
lawful divinations of that sort.

600. Infamous magick or witch-
craft hath also been forbidden: where
the Magician by collusion with evil
spirits, and necromancy or the
black art, where the conjurer cal-
ling up the devil in the shape of some
dead man, and conjuring him, ex-
quireth out secrets; but a wise man

reulosa curiositate; quia ex-
 perientia rerum edoctus præ-
 nolle potest multos effectus
 in suis causis. unde illud sci-
 entium; *Omnis bonus philosophus;*
 (*medicus; jurisconsultus; theolo-*
gus) *vaticinatur;* *hath no need of such dangerous ex-*
perience of things; he may fore-
know many effects in their causes:
whence that pretty saying; every
good philosopher, (physician;
lawyer, divine) is a prophet;

CAP. LXI.

ETHICA.

Ethicks; or Morality.

601. Præcellentissima pars
 philosophiæ ethica est: infor-
 mans hominem de moderami-
 ne suiplius: quomodo queat
 vivere & mori imperturbatus
 animo, sanus corpore, lætus
 conscientia, nec sibi gravis
 nec aliis, & sine omni damno-
 sa indigentia (sub favore Nu-
 minis.)

601. The most excellent part of
 philosophy is ethicks: informing a
 man concerning government of him-
 self: how he may live and die undis-
 turb'd in mind; healthy in body, joy-
 ful in conscience, neither burthen-
 some to himself nor to others, and
 without all disadvantageous want (by
 the blessing of God.)

602. Vis hoc etiam scire?
 compendio dicam: sapientia,
 virtus, innocentia, sunt quæ ho-
 minem tranquillanc & lætifi-
 cant, amabilemque & lauda-
 bilem reddunt; stulticia con-
 traria, vitium, noxa, perturbant,
 meritoque odibilem & vitu-
 perabilem faciunt.

602. Hast thou a mind to know
 this also? I'll tell thee in a word:
 wisdom, virtue, innocence, are
 the things which quiet and cheer a
 man, and render him amiable and
 commendable: on the other side folly,
 vice, mischief disturb him; and do
 deservedly make him hateful and
 blame-worthy.

603. At verò virtutum stu-
 dium non intruditur nobis
 nudis præceptionibus; neque
 vitiorum odium nudis inter-
 dictionibus, laudationibus &
 vituperiis; imò ne quidem
 præmiis & pœnis; oportet pe-

603. But for all that the love of
 virtues is not thrust into us by bare
 precepts; nor the hatred of vices by
 bare prohibitions, by praîsings and dis-
 praîsings; no nor by rewards and pu-
 nishments neither; it behoves us cha-
 ritably to understand, how virtue

mundi perspectum habere, quàm perfectis, hanc vice defaces the image
in nobis virtus perficiat ima- of God in us
ginem Dei, quàm vitium de-
struat.

604. Virtus consistit in me- vice in excess or defect : for to go be-
diocritate, vitium in excessu yond what's fit, or to come short of
vel defectu ; nam excedere de- it, is indeed to transgress, though there
corum, aut ab illo deficere, are degrees of transgressions.

605. Nempe si quis impro- 605. To wit, if any one do wic-
bè agit incogitantia, est de- kedly through incogitance, 'tis a mis-
lictum ; si cogitate facinus ; si carriage ; if upon deliberation, a
studio, nequitia ; si enormiter, heinous fault ; if on purpose, a
scelus, (flagitium) ; si malitio- naughty prank ; if enormously, a
se, ut alicui egre fiat, per- villanous act (a grievous sin) ; if
versitas : perversum autem out of malice, to vex any body, fro-
non pudet malitiz : & qui non wardness : now a forward person is
resistit consuetudini sensim ob- not ashamed of his mischievousness ;
repenti, inemendabilis fiet, and he who doth not withstand a cu-
seque ipsum perdet, & nomini stome creeping leisurely upon him,
inures indelibilem maculam, will become incorrigible, and will un-
doe himself, and brand his name with
an indelible mark.

606. Tu si vis regere te a- 606. If thou would'st order thy
pie, habes necesse præco- self handsomely, thou hast need to be
gnoscere 1. fabricam natura- acquainted aforehand with 1. the
lium inclinationum, ut non temper of thy natural inclinations,
ignores quò te illæ rapiant, that thou mayest not be ignorant whe-
& quomodo illis obsequendum ther they carry thee, and how thou
& aut resistendum sit, ne extra must either comply with them or with-
limites abeant ; 2. objecta, stand them, that they may not go be-
in quæ tuæ propensiones ferun- yond their bounds ; 2. the objects, to-
tur : quæ sunt, tu ipse, pro- wards which thy inclinations are
ximus, Deus ; 3. invitamenta carried ; which are thy self, thy neigh-
& irritamenta, quæ huc & illuc bour, and God ; 3. the motives and
trahunt, incitements, which draw them hi-
ther and thither.

607. Summa summarum
erit, ut sis prudens in omnibus,
quæ unquam occipis; erga te
ipsum leotum; cum, erga
proximum æquus; erga Deum
reuerens: tandem in bono in-
tegrus, sincerus & constans.

607. The total summe of all will
be, that thou be discreet in all things;
which thou ever takest in hand; to-
wards thy self in private, wary; to-
wards thy neighbour just; towards
God reverent; in a word, in that
which good is, sincere, sincere and
constant.

CAP. LXII.

Prudence, or Discretion.

608. Prudentia est in eo,
ut nihil unquam cogites aut
loquaris, ut agas, incassum,
aut incertum, omnia circum-
spice: æstimando quamli-
bet rem ex sua dignitate
(magnum magis, vilem vili)
bonaque sit, prosequendo ut
acquaris, mala sit fugiendo
ut effugas.

608. Discretion is in this, that
you never think, or speak, or act any
thing in vain, or at random, every
thing circumspectly: by pricing every
thing according to its worth (a good
thing at a high rate, a bad one at a
low rate) and by pursuing good things
so that you may obtain them, and fly-
ing evil things so that you may escape
them.

609. Hoc si vis, prospice
ubique suum, despice media, at-
tende occasiones, ne elabatur;
hoc est, expende 1. aliquid
optandum aut inceptandum
sit? 2. num sic an secus ag-
gredichdum? 3. & quid im-
pedimenti obvenire possit, ni
præveniatur.

609. If you will do this, look in
every action before-hand on the
end, view well the means, wait up-
on a fit occasion, lest it slip away;
that is, bechint your self 1. whether
the thing is to be desired or underra-
ken? 2. whether to be set upon thus
or otherwise? and 3. what hinder-
ance may thwart you? unless it be
prevented?

610. Finis semper sit ali-
quid verè honestum & utile; si-
mulque (si fieri potest) ju-
cundum; quod te adeptum esse
pœnitere non potest; perni-

610. Let alwayes the end be some-
thing truly honest and profitable;
and withal (if it can possibly be)
pleasant; which it may not repent
you to have obtained: therefore ab-

ciosis ergo semper abſtine, ſuper-
vacaneis ſemper ſuperſede,
atque ſi datur optio inter plu-
ra, præfer bono melius, me-
liori optimum.

611. *Media* provide, quan-
tum potes, 1. certa & inſal-
libilia; 2. facilia uſurpatu
(difficile habetur pro impos-
ſibili; 3. pauciora potiùs
quam plura; ne ubi ſe mu-
tuo impediunt.

612. Poſtquam verò præ-
ſtitueris ſinem, & denotaveris
media, nè hæc fruſtra ſint, præ-
cogita etiam *modus* utendi re-
ctè mediis: ubi ſi quid impe-
dimenti præcognoſcis, ante-
veni tempeſtivè; tum aſpi-
care celeriter, perge cautim,
abſolvereque matura ſtrenuè,
nè te vel ab initio præcipites
(præpropere agendo) vel re-
moreris in curſu, vel deſiſtas
ante adeptionem finis.

613. Sic ubique agere ſi
põris, eris *providus*; tametiſi
(ob lubricitatem rerum) quan-
doque nos circumſpectio no-
ſtra fruſtretur, non amen ſem-
per poterit: ut illos *vegordes*,
qui appetunt illicita; & *deli-*
ros, qui ſuſcipiunt imposſibi-
lia: & *incoſideratos*, qui oc-
caſiones agendi negligunt; &
ſolidos, qui occęptant multa,

ſtain alwayes from pernicious things,
alwayes forbear ſuperfluous things,
and if you have choice amongſt many
things, prefer the better thing before
the good, the beſt thing before the
better.

611. Provide for the means, as
much as you can, 1. certain and
infallible: 2. eaſie to be made uſe of
(that which is difficult is accounted
for impoſſible:) 3. fewer rather then
more; leſt any where they hinder one
the other.

612. But after you have fore-
appointed the end, and ſet down the
means, leſt theſe ſhould be in vain,
forecaſt alſo the wayes of uſing the
means aright: where if you fore-know
any impediment, meet it in time; then
begin quickly, go on careſully, and
make haſte to diſpatch it ſtoutly, leſt
you either run headlong at the begin-
ning (by going hand-over-head in
work) or make a ſtop in your courſe,
or leave off before you come to the end.

613. If you know how to do this
every where, you will be provident:
although (becauſe of the ſlipperineſs of
things) now and then our circumſpe-
ctian deceives us, yet it cannot al-
wayes; as thoſe mad-men, who long
for things unlawful; and thoſe do-
tards, who undertake things imposſi-
ble; and thoſe unadviſed men, who
neglect the occaſions of acting: and
thoſe fooliſh ones, who begin many

perficiunt nihil.

614. Sed loquamur de virtutibus partitiò, ut videas distinctum, quid debeas tibi, primo, Deo.

things, and finish nothing.

614. But let us speak of the virtues asunder, that you may see distinctly what you owe to your self, to your neighbour, to God.

CAP. LXIII.

SEDULITAS.

615. Tibi ipse debes observationem, hoc est, cautum assiduumque studium pro conversatione tui: quod positum est in moderatione laborum, cupiditatum, adversitatum.

616. Laborum: ne hos defugiendo dedas te ignavia, vitamque sic instituas, quomodo nec tibi sit usui, nec aliis: aut rursus nimietate laborum frangas vires, neque corrumplas, vel etiam occidas.

617. Fuge utrumque hoc extremum: magis tamen pigritiam & torporem, quia proclivius est peccare in hanc partem: laboriosus esse incipe mature, & desine serò, omnia salva erunt.

618. Dum alii suarum rerum satagunt, tu tibi deesse noli: nullos honestos labores detrecta, aut subterfuge, sed cum alacritate subi, quosque urge sedulo & constanti (circa conversationem

DILIGENCE.

615. You owe to your self observance, that is, a wary and daily study for your own preservation: which is placed in the ordering of labours, desires, adversities.

616. Of labours: that thou do not by avoiding them give thy self up to idleness, and so lead thy life, that it neither be useful to thy self, nor to others: or on the other side by overmuch labour weaken thy strength, and spoil or even kill thy self.

617. Shun both these extremes: but more especially sloath and laziness, because one is more apt to offend on this hand: begin early [betimes] to be laborious, and end late, all will be well.

618. while other men follow their occasion: [business,] be not thou wanting to thy self: refuse no honest labours, or avoid them, but with cheerfulness undergöe them, and being beguiledly them diligently and constantly (untill outshining at last,) un-

& dilationem) donec his de- till you have performed [set an end] fungaris. to them.

619. Ignavis sunt ferix
semper, (ut proverbio aiunt)
etiam profectis diebus, tu con-
tra, esto etiam in otio nego-
tiosus; hoc est, dum vacas
recreationi, (permittitur enim
interquiescere lasso, at non
seguere:) nè torpeas, sed
lassus viresculas vivide recol-
ligas.

619. Every day is a holy-day to
suggards (as the proverb is) even the
working-days; do you on the contra-
ry, be even in leisure busie; that is,
whilest you are at your recreation (for
it is allowed to him that is weary to
take his rest, but not to grow laxe :)
be not slothful, but lively recruit your
little tired forces.

CAP. LXIV.

TEMPERANTIA.

TEMPERANCE.

620. Philantia est ingenera-
ta nobis, & operatio eorum
quæ nos hilarant: sed oportet
temperare sibi ab illecebris,
quæ illectare solent nostras
concupiscentias, ut intricemur
rebus impertinentibus ad ve-
ram beatitudinem, & dementemur
fucosis bonis, agen-
dæque ea primario, quæ erant
agenda secundario, vita non
utamur, sed fruamur; imò nè
fruamur quidem, sed inquietemur.

620. A self-love is created in
us, and a desire of those things which
rejoyce us: but one ought to keep him-
self from incitements, which are wont
to allure our concupiscences, that
we may be entangled in things, not
pertaining [belonging] to true happi-
ness, and besotted with counterfeit
good (things,) and doing those things
first which ought to be done second,
not use our life, but enjoy it; and in-
deed not enjoy it neither, but be dis-
quieted.

621. Illud fit, quando im-
moderate obsecundantes cupi-
ditati voluptatum, vel opum, vel
honorum, vel scientiæ, delabi-
mur in tetra vitia, fellutio-
nem, lasciviam, avaritiam, am-
bitionem, curiositatem.

621. That comes to pass, when
immoderately giving our selves to the
desire of pleasures, or wealth
[riches,] or honours, or learning,
we slide into paltry vices, gluttony,
wantonness, covetousness, ambi-
tion, curiosity,

621. Tu esto temperans & sobrius, abstine à superflua alimonia, cum esuris, ede; cum sitis, bibe, quantum satis: tu studiose, & quicumque agis vitam sedentariam, esto contentus prandio & cenâ, relinque jentaculum & merendam operariis; quia corpus nimia saturitate pigrescit, animus vero ad obcunda munia fit inhabilis.

623. Viâ enim voraces & bibaces epulones & glutones, quam vorando sua absumunt, & gulosos, surcones, quam se vel quotidie potando ingurgitant, inflaturabilesque panices es-farciunt! inebritati vero brutè bacchantur, vociferantur, conserunt manus, citubant, lapant, screant, sputant, & (cum bona venia) mesunt, viunt, peunt, vomunt, & tantum non resorbent quæ evomuerunt, belluli homunculi!

624. Quid præterea? Ut mens est perspicax abstemius, sic amentia habetatur & furiat potus, (temulenti enim sunt turbulenti; vinolenti, violenti;) tum crapula hesternæ molestatur postridie ebrios; ebriosos vero tremor, vertigo, arthritis, & alii dolorifici morbi, div-

622. Be thou temperate and sober, abstain from over-much food: when thou art hungry, eat; when thou art a-thirst, drink, as much as sufficeth: thou that art a student, and whosoever dost lead a sedentary life, be contented with a dinner and a supper, leave breakfast and bever for work-men: because ones body with over-much filling groweth laxie and sickly, and the mind becometh indisposed for the performance of duties.

623. For do but see the gormandizing and tipling belly-gods and gluttons, how by devouring they waste their estate! and the greedy roisters, how even every day with tipling they soak themselves, and stuff their insatiable paunches! and when they are fuddled, how brutishly they play the mad bedlams, whoop and hollow, grabble, stumble, reel, hake, spawl, and (for reverence) piss, bewray themselves, fart, spue, and even lick up their vomit again, ho brave boyes! [fine companions.]

624. What else? as the mind of the abstemious is quick, so sottishness, dulleth and enrages those that are drunk; for tiplers are troublesome, and those that are cup-shot, outrageous: then yesterday's surfeit troubleth those that were in drink the next day after; but drunkards are seized with trembling, megrim, gout, and

tant & cruciabiliter e vita
exturbant: ecce suavitudoines
voluptuantium!

625. Quid autem libidinosi
incontinentes habet perditio-
nem eandem, sed turpitudinem
majorem: lascivire enim bel-
luinum est: quanyquam belluæ
non coeunt, nisi prolis cau-
sæ: quam pudenda igitur for-
ditas, quod adulter alienum
polluit torum, scortator suum;
concubinus pellicem aliæ, ganeo
per lupanaria, grassatur, me-
retrix pudicitiam prostituit,
leno & lena alios seducunt &
inquinant: vah propudia! o-
mnes detestabiles & execran-
di.

626. Ceterum non solum
adulteria (aut incestus, stupra,
scortationes illegitimi concubi-
tus;) sed & omnis venerea sa-
lutaritas, indecoræ basationes, a-
matorie cantilene, inverecunda
collocationes, imo obscene co-
gitationes, impudicitia sunt,
fœdantque animum.

627. Tu sis castus, pudicus,
impollutus; absit procacitas in
gestibus, obscenitas in dictis,
petulantia in factis: & nē te ul-
la spurcicies contaminet, tua
castitas expectet matrimonia-
lem vitam; nē insanias, depe-
reundo seminas efficitim.

other painful diseases, and are mi-
serably turn'd out of this life: behold
the follies of Epicures.

625. But what is lustful incon-
tinnence? it hath the same ruine, but
a greater dishonour; for it is a death-
ly thing to be lascivious (although
beasts do not couple but for issue
sake; how shameful a filthiness, is it
therefore, that an adulterer defileth
another man's bed, a fornicator
his own, a whore-master keepeth a
quean; a ruffian haunteth the streets
[bawdy-houses; an harlot prosti-
tuteth her chastity, a pander sold a
bawdennce others, and corrupt them;
sie upon them take shame! all detesta-
ble and accursed.

626. But not only adulteries,
(or incests, whoredomes, forni-
cations, and unlawful couplings,)
but also all unlawful lechery, un-
seemly kissings, love-songs, im-
modest discourses, yea, obscene
thoughts, are a kind of lewdness,
and defile the mind.

627. Be thou chaste, shamefaced,
undefiled; lay aside wantonness in
your carriage, ribaldry in your talk,
lasciviousness in your actions: and
that no filthiness may corrupt you, let
your chastity expect a marriage-life;
be not mad, with falling desperately
in love with women.

628. Immodica cupido habendi gignit avaritiam, inextinguibile malum: quia avarus nunquam saturatur opibus. Cum præmeruit necessaria sibi de fore, annititurque per fas & nefas diducere;) quamvis possideat marsupia conferta pecuniis, & cistas vestimentis, scriniaque rimeliis, & omnisaria supellectile, egestatem nihilominus timet, adeoque expugnat in copia inopiam: tandem tamen malè parca malè dilabuntur, per hæredes prodigos.

629. Tu esto frugalis, ut neque fugias tenacitatem atque prodigalitatem: opes nec appetere immoderatè, aut conservare anxio, nec sperare insipienter, nec prodigè, sed comparet; & quidquid accipis & expendis, refer in codicem acceptorum: assatim divitiarum eris, si non egenus, parsimoniaque ipsa tibi thesaurus erit.

630. Cupiditas aminendi instigat homines in ambitionem, elationem, fastum, jactantiam: ut sibi arrogando nimis, aut superbiant tacite, aut se & sua jactent, ostentent, immodicè tollant, propalam; ambiantque honores & dignitates im-

628. An immoderate desire of having begetteth covetousness, an unsatiable evil: because a covetous man is never satisfied with riches (whilest he feareth afore-hand that he shall want necessities, and striveth to grow rich right or wrong,) although he hath bags cramm'd with money, and chests with clothes, and coffers with jewels, and all sorts of household-stuff; yet notwithstanding he is afraid of poverty, and by this means finds scarcity in the midst of plenty: yet at length goods ill gotten are ill spent by spend-thrift heirs.

629. Be thou thrifty [a good husband,] that thou mayest alike shun niggardlinesse and prodigality; neither covet riches immoderately, or heap them up carelessly, nor despise [sight] them foolishly, nor squander them away lavishly, but be sparing; and whatsoever you receive or disburse [lay out,] set it down in a book of accounts: there will be wealth good store, if you do not want, and thrift will be a treasure to you.

630. The very desire of being eminent provokes men to ambition, haughtiness, pride, boasting; that by arrogating to themselves too much, they either grow proud within themselves, or vapour, and mightily vaunt themselves and what belongs to them, openly: and seek honours and pre-

terence,

tenter, & affectent præconia
vulgi insolenter, quandoque
etiam ridiculè, vani gloria-
tores.

631. Te commendet mode-
ratio: habe bona tua tibi, ci-
tra ostentationem; utque sis
venerabilis potius, quam ut
videaris, cura: si honor te
dignus offertur, admittit eum
reverenter; aut, si res tuæ non
ferunt, recusa moderatè.

632. Aviditas sciendi cul-
pabilis tum est, quum ardoris
reversere præter modum mul-
ta avens, exsatiarique scisci-
tationum non valens, immi-
scet se omnibus, captans rému-
sculos undique, & quærens
elicerè omnia quæ celantur,
affert inquietè aliis & sibi:
quin curiositas hæc impulit
quosdam eò, ut appetitione
omniscientiæ pacti sint cum
satana (nefarium dictu!).

633. Tu tempera desiderii
um scientiæ: discere non multa,
sed delecta; non futilia, sed
utilia; (quædam præstat ne-
scire) quodque tua nihil in-
terest, percontari desine: ita
tibi & aliis quies erit.

ferments eagerly, and long after the
praises of the common people insolent-
ly, and now and then ridiculously,
being vain braggadocio's.

631. Let moderation commend
thee: keep thy good things to thyself,
without ostentation: and study ra-
ther to be honourable, than to seem
so: if honour fit for thee be offered,
entertain it reverently: or if thy con-
cerns bear it not, refuse it moderately.

632. The greediness of know-
ing is then blameable, when a busi-
body coveting to know many things
beyond measure, and being not able
to be satisfied with enquiries, intru-
deth into all things, catching at re-
ports every where, and endeavouring
to bring out all things which are con-
cealed, he disquieteth both himself
and others: moreover this curiosity
hath driven some to that pass, that
out of a desire of all learning, they
have made a bargain with sa'an (a
heinous thing to be spoken.)

633. Do you temper the desire of
knowledge: learn not many things,
but choice ones; not vain things, but
profitable; (it is better to be igno-
rant of some things) and that which
nothing concerns you, cease to enquire
after: by this means your self and
others will be at rest.

FORTITUDO.

Fortitude, or courage.

634. Fuit, quomodo cavendum sit, ne nos res illicientes jucunditate seducant a via virtutum; sequitur, quomodo præstandum sit, ne nos abducant illæ, quæ conterrent difficultatibus, periculis, adversitatibus.

635. Hic opus est fortitudine animi: quæ vineat omnia per æquanimi-
tem, magnanimitatem, patientiamque.

636. *Æquanimis* est, qui ad omnem eventum indifferenter se habet, hoc est, neque se effert rebus prosperis; neque subdit calamitatibus: *magnanimus* non consternatur ad casus repentinos, quibus videt periclitari se & propositum suum, sed querit viam, aut declinare prudenter; aut si vider inevitabilis, persumptè intrepide: patiens, fortiter perfert malum, cui elabi non potuit, nec propterea cedens de tramite recti, occalescit ad omnia.

637. *Puillanimis* ex adverso intumescit rebus secundis, despondit animum in adversis; percellitur ad inopina, & contremescit, & nescit quæ

634. It hath been discours'd how we must beware lest things enticing us with delight, lead us aside from the way of virtues: it followeth, how we are to order our selves, that those things draw us not away, which affright us with difficulties, dangers, adversities.

635. In this case there is need of the courage of the mind: which may conquer every thing by æquanimity, magnanimity, and patience.

636. He is an even-minded person, who disposeth himself indifferently to every event, that is, neither is puffed up with things prosperous, nor sinks under crosses: a magnanimous person is not daunted at sudden chances; in which he seeth himself and his purpose to be in danger, but seeketh out a way either discreetly to avoid them; or if he perceiveth them unavoidable, to break thorough them undauntedly: a patient person, doth stoutly endure the evil, which he could not get out of; nor yet therefore straying out of the path of duty, is hardened against all things.

637. A faint-hearted person at the contrary doth look big in prosperity; grows heartless in trouble; at things unexpected he is appalled, and quaketh, and knoweth not which way

se vertat, effœminatè trepidus ad quemvis strepitum: obrutus verò calamitate, intolerabile deputat, implensq; omnia querimoniis, indeceter plorat, ejulat, lamentatur, ægritudine se emaciat, & sic sua impatientiâ ærumnas sibi conduplicans succumbit.

638. Stultè tamen audaculi, defugientes notam pusillanimitatis, audacter se offerunt ad negotia ardua, quibus impares sunt, fretique temeritate provocant pericula, quæ possent evitari, nec relinquunt aliquid inausum: undè ut sit fecerant confusi, vix postea mutire, vel hiscere ausi.

693. Inter fortem igitur, ignarum & temerarium, quid interest? Ille vocationis suæ munia agit, iste deserit; hic inatdescit alienis; ille agit res sollicitè, iste secorditer, hic præcipitanter; ille sedulo, iste remissè, hic perfunctoriè; ille quietè, iste oscitanter, hic tumultuariè; ille nihil cunctando, iste omnia procrastinando; hic desultoriè negotia pervagando: ille denique nullibi non viget, iste nullibi non friget, hic nullibi non variat; jam resiliens, jam resul-

to turn himself, at every little noise trembling like a woman: but being overwhelmed with calamity, thinks it unsufferable, and filling all places with complaints, unbecomingly bewails himself, howls, laments, makes himself tear with grief, and thus by his impatience doubling his sorrows, sinks under them.

638. Yet fool-hardy braggards shunning the mark of cowardise, boldly offer themselves to difficult affairs, which they are not fit for, and trusting to their own rashness, despise dangers, which might be avoided, nor leave they any thing untried, whence it happeneth that they retreat in disorder, scarce daring afterwards to mutter or sneech.

693. What then is the difference between a valiant man, and a coward, and a rash fellow? the one performs the duties of his calling; the other forsaketh them; the third busies himself with other mens occasions: the first doth his things carefully, the other slothfully, the last hastily: the one diligently, the other faintly, the third slubberingly: one quietly, the other drowsily, this disorderly: the one making no delay, the other putting off everything from day to day, the last running over businesses as were by skips. To conclude, the first lively upon all occasions, the second upon all occasions cold, the third sluggish and

tans,

gans, intermissaque resumeus

and cuts in every busiæss, one while standing still, another while recoiling, and taking up things again that he had left off.

640. Tu, si (confusus Deo) fueris ad honesta impiger, ad obstacula impavidus (imperterritus,) & ad tristitia accidentia infractus, ubique perviseris.

640. Thou if (trusting to God) thou art quick to things honest, undaunted at obstructions, not dismay'd at sad accidents, wilt in every busiæss get the better.

CAP. LXVI.

HUMANITAS.

Humanity, or courtesie.

641. Nemo nostrum nascitur sibi uni, necessitas cohabitandi, consociat omnes trinâ lege; quâ quisque obligatur 1. laedere neminem, 2. tribuere suum cuique, 3. prodesse insuper, cuique datur.

641. None of us is born for himself alone, the necessity of living with one another joyneth all men together with a treble law; whereby every one is bound 1. to hurt nobody, 2. to give every one his own, 3. besides to do good to whomsoever he may.

642. Perpetraveris tria hæc, si dederis operam 1. humanitati, ne quem offendas, aut contristes: 2. justitiæ; ne cui injuriosè facias: 3. benignitati, ut afficiis beneficiis quem potes.

642. Thou wilt perform these three things, if thou apply thy self 1. to humanity, that thou mayst hurt no body, or grieve him; 2. to justice, that thou do injuriously by no man: 3. to kindness, that thou do courtesies to any one to whom you can.

643. Evitationi offensio- num serviet, ut serves erga omnes, modestiam, affabilitatem, candorem, veracitatem, urbanitatem concordiam, mansuetudinem.

643. It will serve to the avoiding of offences, that thou use towards all modesty, affability, candour, truth, urbanity, concord, mildness.

644. Modestus eris, si fueris humilis, non arrogans; verecundus, non procerax; comis, non morosus, aut torvus; taci-

644. Thou shalt be modest, if thou be humble, not haughty; shamesac'd, not sawey; courteous, not froward or sullen: rather silent than

turnus potius, quam loquax; severus potius, quam frivolidus: nam ingratus est garulus nugator, qui non veretur facta infecta loqui; & blateras aniles ineptias blatero; & effutiens arcana sibi concredita futilis locutuleius; & qui solent interloqui importune: tu ergo, ubi loqui non est necesse, tace; silentii nulla pœnitudo.

645. Magis autem cave, ne quem contemnas, neve cui adversere sine causa, aut convictieris, & inferas contumeliam, vel faceffas molestiam, aut carpas cum presumptione, vel diffames, traducas; seu cavillando presentem, seu calumniando absentem (calumniæ recidunt in calumniatorem:) parce lauda, parcius vitupera.

646. Si quid inaudivisti, quod abscondi debet, ne divulgæ, abstrude potius quam obtrude: quod tibi certo non constat, ne affirma aut nega, nedum ut asseveres, aut infirmeris: contra, si quid dispalescit rumore, aut alius quis narrat, suadet, dissuadet, adhortatur, vel dehortatur, ne repugna præfractè, aut contende obstinate: nam æquè diffidentia, atque credulitas, est

talkative, rather severe, than trifling; for a prattling trifler is displeasing; who is not afraid to speak of things done or undone, and a babler railing old womens tales; and a silly prattler, uttering secrets trusted to him; and those who are wont unseasonably to interrupt: do you therefore, where is no need of speaking, hold your peace: there is no repenting of silence.

645. But beware more, that you despise no man, or cross any one without a cause, or reproach him, and lay a slander on him, or trouble him, or presumptuously find fault with him, or defame and traduce him; either by scoffing at him to his face, or backbiting him behind his back (slanders fall back upon the slanderer:) praise sparingly, but dispraise more sparingly.

646. If you have over-heard any thing which ought to have been concealed, don't divulge it, keep it close rather than throw't abroad; what you are not sure of, neither affirm nor deny, much less assert or contradict: on the other side, if any thing is noised abroad, or any other man relateth, perswadeth, dissuadeth, exhorteth, or dehorteth, do not stubbornly oppose it, or obstinately contend: for distrust is as much harmful as credulity.

detrimentosa, omnisque audacia contradicendi exosa.

647. *Affabilis eris, si cum quolibet bono (nobili & ignobili) conversari non dedigneris: & quemcumque adis, aut prateris, aut obvium habes, amanter salutes; salutantem comiter resalutes; discedentem a te comiteris aliquot usque, compellanti te, vel interroganti aliquid, responses placide, annuendo saltem, vel abnuendo: ita omnibus poteris esse amicus, etiamsi non omnibus familiaris.*

648. *Exhibe te candidum erga quemlibet, quicum tibi versandum est, citra vasritiem & versutiam: nihil mali facile suspicari; nullius mali alium insinulare: si quid amicus deliquit, citra amarorem mone, corripe, corrige; sis alienus a dolo & suspitione, æquè ut a simulatione: dic candidè quod res est, assentiones relinque hypocritis: adulator simulat candorem palpo & offuciis: ore amicus, te fraudulentus insidiator, versipellisque veterator.*

649. *Vt non habearis accusa: quod obtinebis mentiendo nunquam, nihil affingendo nunquam, nihil promittendo*

and all boldness of gain-saying is hurtfull.

647. *Thou wilt be affable, if thou disdain not to converse with every good man (noble or ignoble:) and whomsoever you go to, or pass by, or meet, salute him lovingly; kindly salute again him that salutes you; one that is departing from you, accompany him a little way, if one speak to you, or ask you any question, answer him civilly, by nodding forward at least or backward: by this means you may be a friend to all, although not familiar to all.*

648. *Shew thy self courteous towards every one, with whom thou art to converse, without sly tricks and craftiness: do not easily suspect any ill, accuse another of no evil: if thy friend hath done any offence, admonish him; correct him without bitterness; be a stranger to deceit and suspicion, all one as to unreasonable dissimulation: speak clearly what the thing is, leave dogging and fawning to hypocrites: a flatterer counterfeits a plain-heartedness by his soothing and colloquings: in word a friend, in deed a deceitful beguiler, and a turn coat [arrant cheat.]*

649. *Take care that thou mayst be accounted true: which thou wilt obtain if thou never tell lie, if thou devise nothing upon any one: if thou*

do verbotenus; non jurando facile; si autem jurasti jumentum servando; mendax enim (& qui dejerat ac pejerat) habet hanc pœnam perjurii, ut tandem ampliùs non credatur, nec jurato, nec juranti; mendaces verò qui mendacia comminiscuntur, detestamur.

promise nothing only from the teeth outward, if thou do not swear easily; but if thou hast sworn, keep thy oath; for a liar, (and he who sweareth and forswearcth) hath this punishment of his perjurie, that at length he is no more believed, neither without swearing nor with it; but we detest liars, who make lies on their own heads.

650. Urbanus ut sis, vide ubique quid te deceat, & deceat; compone te ad elegantiam; fuge rusticitatem; inter mœstos mœre, inter hilares hilaresce; inter jocantes etiam exorna dicta & facta tua facetis leporibus, festivisque jocis; (tetricus est, qui nec ipse potest proferre liberales jocos, nec ferre jocationes aliorum.)

650. That you may be civil, see every where what becometh you, and what misbecometh you: compose your self to handsomness, avoid clownery; amongst the sorrowful be sad, amongst the merrie be chearful; amongst jesting persons adorn also your words and deeds with witty drolls, and pleasant jests: (he is ill-natur'd, who can neither of himself utter handsom jests, nor abide the jestings of others.)

651. Cavebis tamen esse protervè dicax, & lacerare alios scommatibus & dictariis; & arridere ineptè omnibus, vel cachinnari inficetè, morionum ritu; sed subridendo & renidendo blandulè contestaberis civilitatem; derisor deridet alios stolidè; scurra scurratur ffordidè; sannio, quem contemtim habet, ei exhibet despicient-

651. Yet you must beware of being sawcily talkative, and reviling others with scoffs and jeers, and foolishly laughing at every body, or unhandsonly giggling after the manner of fools; but you shall shew your civilitie by simpering and smiling prettily; a scorner laughs at others simply; a scoffer mocks at others basely [nausily] a buffoon sets at naught and makes a laughing-stock of him, punching out his lips, or tolling out

tiam & ludibria, distortis labris, vel exsertâ linguâ, aut digitis in ciconiam formatis; aut simulatione natium; aliisque generibus sannarum.

652. *Concors ut dicaris vive tranquille cum convictoribus, contubernalibus, concivibus, cœterraneis; æmulare nemini successus fortunatos, potius congratulare: ne sinas inveterascere subortas similitates, ne transeant in odium & inimicitias: rixosorum est, contendere, altercari, vivere in jugi discordia; querulorum, queritari, & semper de aliquo conqueri.*

653. *Mansuetus fueris, si nec sis irritabilis, nec inexorabilis: non æfferescens in iram, sed eam cohibens; non retalians injurias, sed sufferens. Læsit te quis? vere coniventia, & pude facias illum: si poenitet fecisse, da veniam, ignosce & condona culpam; si offendisti ipse, ne pudeat agnoscere offensam, offensum vero affari & deprecari, non simulare, sed ex animo: ita tibi devinxis omnes oppido.*

654. *At iracundus, & sui impos, excandescens illico, &*

his tongue, or setting his fingers like a stork's bill, or turning up his breech; and with other kind of tricks.

652. *That you may be said to be peaceable, live quietly with those that live with you, with your chamber fellows, fellow-citizens, countrymen; envy no man's good success, rather congratulate: do not suffer grudges risen up to grow old, lest they pass into hatred and enmities; it is the property of brawlers to contend, to wrangle, to live in daily discord [strife;] of whiners, to whine, and alwayes be complaining of some body.*

653. *You will be gentle, if you be neither easie to be provoked, nor hard to be intreated: not boiling over into anger, but keeping it in; not requiting injuries, but bearing them: as any one hurt [offended] you? wink at it for a while, and you will shame him: if he repent of what he has done, forgive him, excuse and pardon his fault; if thou hast thy self offended, do not be ashamed to acknowledge thy offence, and so speak to the party offended, and beg his pardon, not counterfeitedly, but from thy heart: by this means thou wilt very much oblige every body.*

654. *But the angry and passionate person, that presently grows into a frenzied,*

fremens, furens, militans, beat and blusters, raging, threatening, maledicens, imprecans diras, giving ill words, cursing, and banning, criminantem recriminans, reproaching him again that re- verberantem reverberans, quid proaches, beating him again that proficit? perturbat res magis, & exasperat alios ad strikes, what good doth he do? he bestialem levitiam, quæ vix disturbeth things the more, and sets on others to a brutish cruelty, which reprimi possit, ut homicidia can hardly be quell'd as man-slaugh- ostendunt; sed apage furias ters make appear; but away with such ejusmodi. madneses as these.

655. Generosus animus est compos sui, tametsi indignatur government of it self, although he indignè factis, & obloquitur cannot endure unworthy actions, and malevolis, non tamen sto- so speaketh against those that wish machatur; insensus est alicui, him ill, yet he doth not bear a grudge; sed non infestus: mavult esse he is displeased with one, but is not mitis, quàm trux; benignus, mischievous; he had rather be mild, quàm dirus; pacare omnes, than outrageous; courteous, than irritare neminem; atque ita spightful; to appease all, anger none; concordare cum omnibus, dis- and by this means agree with every cordare adversus neminem. body, disagree with no body.

CAP. LXVII.

JUSTITIA,

JUSTICE,

656. Sociatæ actiones ho- 656. The sociable acts of men minum consistunt potissimum consist chiefly in exchanging things, in commutandis rebus; & distri- and in distributing offices, rewards, buendis inter personarum officiis, and punishments, amongst persons: premiis & penis: utrobique di- on both sides the governess is justice rectrix est justitia commutativa commutative and distributive, & distributiva, observatrix the observer of the fitness (or congrui- competentix (seu congruen- ty) between thing and thing, per- tix) inter rem & rem, personam son and person.

657. Justus igitur non ven- 657. A just man therefore chat-

dicat sibi quod alterius est, nec usurpat insciente illo: quod habet apud se depositum, reddat fideliter, non abnegat, multo minus abjurat; fraudare enim est æque scelestum ac furari.

658. Quod commodato accepit, idem redhibet, non aliud; & quidem, quoad fieri potest, citra damnum: pro eo vero quod est mutuatitium (mutuo datum) restituit quidem aliud, paris tamen æstimati.

659. Si quis à te mutuat, ei mutua; maximè si stipulanti adstipulatus es: postula tamen chirographum, aut pignus, vel hypothecam, aut aliam cautionem: quia opus est cautela ob mortalitatem, & lubricam fidem hominum.

660. Cum debitum exsoluitur, expunge nomen debitoris, tradèque illi apocham, qua testeris esse tibi solutum, & te accepisse solutionem; aut trade acceptilationem, qua testificeris tibi esse satisfactum, quocunque inter vos convento modo.

661. Injurius est sibi ipsi, qui se obruit alieno ære, ut tandem cogatur cedere bona sua creditori: alius vero in-

lengeth not that which is another's, nor taketh it up without his knowledge: that which is left in his charge, he faithfully restoreth [giveth back,] he doth not deny it, much less forswear it: for cheating [cowering] is even as bad as stealing.

658. what he hath borrowed, he restores the same thing, not another; and truly, as much as may be, without loss [damage:] but for that which is borrowed on loan [lent] he sends back some other thing indeed, but of equal worth [value.]

659. If any one borroweth of thee, lend him; especially if you have promised him that requesteth: yet withall demand a bill of his hand, or a pawn [pledge,] or a surety, or some other security: because by reason of the uncertainty of man's life, and the slipperiness of their credit, we have need of assurance.

660. when the debt is paid, strike out the debtor's name, and deliver him up an acquittance, whereby you may witness that you have been paid, and that you have received the payment; or deliver him a discharge whereby you may testify that you are satisfied, some way or other that you have agreed betwixt you.

661. He is injurious to himself, who runs himself so deep into debt, that at last he is forced to give up his goods to the creditor: but (he is

juriosus est) qui exigit (scen- more, injurious) who exacts of others
ratoris more) illicita fœnora (after the manner of an usurer) un-
supra sortem: sed qui paupe- lawful use beyond the principal: but
rat debitorem anatocismis (id he who impoverishes his debtor with
est, usurâ ex usura,) nequis- use upon use, is the most villanous
simus usurarius est. usurer.

662. Breviter: age justè, 662. In short, act justly, covet
appete nihil alieni, ita firmi- nothing which is anothers stand firm-
rer cuius promissis & pactis (li- ly to your promises and covenants,
ve ultrò quidpiam condixisti), (whether you have voluntarily en-
aut transcegesti cum quopiam, gag'd, or dealt with some bodie, ei-
sive exoratus, & quibuscunque ther by entreatie, or upon what con-
conditionibus, aut exceptio- ditions or exceptions whatsoever:)
nibus;) neque da ansam cui- neither give an occasion to any of
quam exostulandi tecum. quarrelling with you.

663. Jam in dispensandis 663. Now in the bestowing of good
bonis serva itidem æqualita- things keep also an equalitie; praise,
tem: collauda, commenda, commend, advance those that do wor-
promove, laudabiliter agen- thily; reprove, rebuke, slight those
tes; reprehende, objurga, that do unworthily: pitie those that
flocipende illaudabiles: mi- offend unwittingly, or against their
seresce delinquentium insci- will, and impute their errors to their
enter, aut præter voluntatem, simpleness, and do not upbraid them
imputaque errores imperitiæ, rigorously, or be hasty with them; but
nec exproba rigidè, aut im- be angry with those that are wicked
propera: sed facinorosis suâ on set purpose; and those who sin by
sponte succense, eos verò qui anothers setting on or perswasion, do
peccant alieno instinctu, vel not altogether excuse.

664. Pro impetrando bene- 664. For the obtaining of a cour-
ficio, nè pigeat petere obnixè, sesie, let it not irk you to entreat ear-
aut etiam supplicare submis- nestly, or also humbly to petition:
sè: (superbus enim mendicus (for a surly beggar getteth nothing by
nihil emendicat: importu- begging, an importunate asker is hate-
nus flagitator est odiosus, nihil ful, and obtaineth nothing:)
obinet;) si petiitum justa de thing asked for be denied upon good

causa negatur, ne obtunde, ne admurmurs, ne maledic.

665. Si adsunt competitores beneficii, de digniori majus, indigniori minus: pro beneficiis, in te collatis abs quovis, declara gratitudinem, quod fiet, benefactum agnoscendo, de predicando, pensando, redhostiando; aut saltem agendo gratias, si non liceat referre: munera enim remunerari, & esse munem, expennero haud licet.

666. Quod si quis tibi aliquid largiatur non rogatus, haud respue pertinaciter, ne videaris aspernari, tibi que ingratitudo objectetur.

reason. [just cause] do not trouble him, do not murmur [grumble,] do not rail.

665. If there be competitors for a courtesie, give the greater to the more worthy, the less to the less worthy: for courtesies bestowed on you by any one, declare your thankfulness, by acknowledging the good turn, speaking of it, requiting it; or at least by giving thanks, if you may not make amends: for to requite good turns [for which one is oblig'd] and to be oblig'd, oftentimes cannot be.

666. If any one unrequested bestoweth on thee any thing, do not refuse it obstinately, lest you seem to scorn it, and you be upbraided with ingratitude.

CAP. LXVIII.

BENIGNITAS.

Benignity, or kindness.

667. Non satis est viro frugi, obesse nemini: querit prodesse cuique potest, praestatione gratuitorum officiorum.

667. It is not enough for an honest man to hurt no-body: he endeavours to do good to every one he can, by the performance of freely bestowed civilities.

668. Quare tu, si quis indiget consilio, consule; si solatio, solare; si subsidio, subveni; si opes, opitulare; si patrocinio, patrocinare: suggerere aliquid nescienti, si tibi succurrit: eum qui te opperitur, ne morator: & cuicumque potes gratificari ullâ re, ne

668. wherefore you, if any one need advice, counsel him; if comfort, comfort him; if aid, assist him; if help, help him; if patronage, patronize him: prompt him that is ignorant of any thing, if it comes in your mind; do not make him stay, that tarryes for you: and whomsoever you can do a courtesie to in any thing, do not

gratator

gratator; sic demereberis gratiam: inofficiosi est velle rogari, aut expectari.

669. Dives es? esto igitur erga amicos munificus, strenuus & donariis; erga peregrinos hospitalis; erga pauperes liberalis; (etiamli pecuniosus non sis, imperti tamen etiam de modico; si non largiter, at liberaliter:) erga miseros, sis misericors, non irridendo infortunium eorum, sed commiserando; & sic non addendo afflictionem afflictis, sed adimendo.

670. Si præterea fueris obsequiosus erga superiores, officiosus erga pares; lenis & placidus erga inferiores; parabis tibi amicitias veras, nec eris contemptui aliis, ut solent fastuosi, tumidi, parasiti: quin & osiores ipsos tibi conciliabis.

grudge to do it; thus you shall oblige people: it is the part of an uncivil person to desire or look to be entreated.

669. Art thou rich? be then bountiful to your friends, with new-years-gifts and presents; to strangers [foreigners] hospitable; to poor folks liberal (and although you be not full of money, yet bestow something out of that little you have, though not largely, yet freely:) towards those in misery be merciful, not by scoffing at their misfortune, but by pitying it; and so not by adding affliction to the afflicted, but by removing them of it.

670. If further you be serviceable to your superiours; civil to your equals; gentle and pleasant to your inferiours; you will purchase your self true friendships, nor will you be contemptible to others, as haughty ones, proud ones, parasites are wont to be: nay more than that, you will make your very haters your friends.

CAP. LXIX.

PIETAS.

Piety, or Godliness.

671. Super omnia verò obversetur tibi ubique Ille, qui super omnia est, & à cujus solius gratia tibi, & rebus tuis, benedictio, ab indignatione verò maledictio & interitus, venire possunt: hunc tu unicè reverere, summè deama, per-

671. But above all things let him be everywhere in your thoughts, who is above all things, and from whose goodness alone a blessing can come to you and your affairs; but from his indignation a curse and ruine; him do you reverence alone, love him entirely, call upon him perpetually, in
peruò

Petub in voca, in ejus conspectu nunquam & nusquam peccas, omnia tua illi fidenter creda: nam ille te pulchre beabit.

his sight at no time and in no place, trust all your concerns to him with confidence; truly he will bestow on thee a fair blessing.

CAP. LXX.

CONSTANTIA.

CONSTANCY.

672. Licet nostra integritas imperfecta sit, tu tamen ut tibi compares habitum omnimodæ probitatis, coadde coronidem, constantiam, cum virtutum plenitudine & sinceritate.

672. Although our integritie be imperfect, you nevertheless that you may get to your self an habit of all sort of honesty, add for the topstone, Constancy, with the compleatness and sinceritie of virtues.

673. Plenitudo requirit, ut velis nullam virtutem tibi abesse, quæ te possit honestare & integrare, ullo statu aut gradu ætatis vel conditionis tuæ: ut nimirum ornet te adolescentem modestia, taciturnitas, auscultatio, agilitas, manducatio, juvenem verecundia, castitas, impigritas, obsequentia, fidelitas, virum, operositas, & prudentia; senem, gravitas, sapientia, mortis prospectatio & despectatio.

673. Compleatness requires; that you would have no virtue wanting to you, which may make you handsome and entire in any state or degree of your age or condition: to wit, that in your child-hood modesty, silence, observance, quickness, cleanliness may adorn you; in your youth bashfulness, chastity, diligence, dutifulness; in your man-hood, painfulness, and discretion; in your old age, gravity, wisdom, the foresight and contempt of death.

674. Sinceritas vult, ut nihil agas affectatè, simulatè, apparenter, dicis causâ, omnia sincere, ex vero, & bona fide; ut etiam incustoditus incon-taminatus sis, & inculpatus; id quod ut fiat, & tu sis proximior consummationi, esto conscientiosus, quicquid vi-

674. Sincerity requires that you do nothing affectedly, dissemblingly, appearingly, for say sake, everything sincerely from truth, and in good earnest; that also being not lookt after you keep your self undefiled, and unblameable: which that it may come to pass, and you may be nigher to perfection, be conscientious; whatsoever

des fieri oportere, (etiam minimum) cave unquam sciens volens prætermittas.

you see ought to be done, (even the very least thing) take heed you never knowingly or willingly let it slip.

675. Constantia deposcit, ut in tam excellenti proposito persistas immotè, etiam si quis tentat labefactare te; paratior mori, quam spurcari, & amittere decus tuum: si quis tamen meliora ostendat, noli esse pervicax; satius est regredi, quam malè progredi.

675. Constancy requireth, that you persist immoveably in so excellent a resolve; although many one should try to give you the fall; more ready to die, than to be tainted, and to lose thy reputation; nevertheless if any one shew you better things, be not stubborn [self-will'd;] it is better to go back, than to go forwards amiss.

676. Vides, quàm penès te sit, felicem esse, si sic perseveres? præstina igitur asserere te Deo, & tibi! ut sis in potestate tua, nec volvaris aupteris alieno prolubio; utque tibi bene conscius in omnibus, permanças illæsus & indemnis, exultesque continenter.

676. Do you see, how it is in your own power to be happy, if you hold on thus? therefore make great haste to rescue your self to God, and to your self! that you may be in your own power, and not be tumbled or hurried up and down at another's pleasure: and that having a good conscience in all things, you may remain without hurt or damage, and continually rejoice.

CAP. LXXI.

Artes sermouis; primumque lexicon, & grammatica.

The arts of speech, and first, lexicon and grammar.

677. Hucusque spectata possunt peragi silendo; quia verò facti sumus ad socialitatem, & opus est sermocinari, artes quoque sermocinatrices (appendicula philosophiæ) colluntur; lexica & grammatica, rhetorica & oratoria: poësis & musica.

677. The things hitherto considered may be perform'd in silence; but because we are made for sociableness, and there is need of speaking, the discoursing arts (being a little appendage of philosophy) are also practis'd; lexicon and grammar, rhetorick and oratory, poetry and musick.

678. Lexica sunt reportoria

678. Lexicons are the invento-

ris vocum : quorum exorsus *ries of words; whose beginning seems*
 videtur esse à *vocabulariis*, ubi *to be from word-books, where*
 vocabula congeruntur quovis *words are heaped together after any*
 modo : hinc ventum ad pleniora *manner; hence they came to fuller*
diffusaria ; ubi digeruntur *dictionaries; where they are digested*
 alphabetico ordine ; si *into an alphabetical order : if all*
 continuus, ad celerem inventionem, *along, for a speedy finding out, you*
promptarium dices ; si *call it a store-house ; if by reducing*
 reducendo compositas voces *the words compound to the simples,*
 ad simplices, & derivatas ad *and those derived to the primitives,*
 primitivas, cum eruta originatione, *with the original searched out, you*
lexicon vocabis : quod *shall term it a lexicon ; which will*
 tanto fabrius erit, quanto plenior *be so much the better composed, by*
 collectio vocabulorum *how much there is a fuller collection of*
 ibi fuerit, ut reperiatis quicquid *words, that you may meet with what-*
 queris ; & amussitatione collocatio, *soever you look for ; and a more*
 ut suo loco reperiatis ; *exact placing of them, that you may*
 & dilucidior explicatio, ut *find them in their own place, and a*
 legenti ultrò dilutescant. *more clear explication of them, that*
they may shine forth of themselves to

679. *Grammaticus* commendetur quomodo recte fiant ex *679. A grammarian considereth*
 literis syllabæ, è syllabis voces, *how syllables may rightly be made of*
 è conjunctis vocibus phrasæ *letters, words of syllables, phrases*
 & sententiæ, & ex his periodi, *and sentences of words joyned to-*
 sermonisque contextus ; ne admittantur barbarismi aut solœcismi juxta idiotismos, cujuscan- *ther, and of these periods, and a con-*
 que lingue, analogiamque *text of speech ; that barbarisms, or*
anomaliam (quippe quedam formantur regulariter, alia irregulariter :) habes grammaticæ epitomen ; systema stat suo *solœcisms be not admitted ; accord-*
 loco. *ing to the proprieties of every lan-*
guage; their analogy and anomaly,
(for some words are formed regular-
ly, others irregularly :) you have an
abstract of grammar ; the systeme
stands in its own place.

CAP. LXXII.

*Rhetorica & Oratoria.**Rhetorick and Oratory.*

680. Ut sermo sit non tantum intelligibilis, sed etiam suaviter delectabilis, & acutè penetrabilis, *rhetor* colorat verba tropis, sententias figuris, pronuntiationem gestibus.

680. That speech may be not only intelligible, but also pleasingly delightful, and sharply piercing, the rhetorician colours words with tropes, sentences with figures, pronuntiation [utterance] with gestures.

681. Tropus est, cum vox transferetur à nativa significatione ad significandum rem aliam, similem aut contrariam, aut saltem diversam.

681. A trope is when a word is translated from its natural signification, to signify some other thing like or contrary, or at least different.

682. Cum enim stupidum voco *stipitem* vel *asinum*, est *metaphora*; quâ res similis appellatur nomine rei similis: bone vir, pro nequam, est *Ironia*: quâ res nomine rei contrariæ joculariter insignitur: homo est lutum, est *metonymia*: quâ causa ponitur pro effectu, & vice versa: homo est mortalis, *synecdoche*; quâ pars pro toto sumitur & contrâ.

682. For when I call a dunce a block or ass, it is a metaphor; whereby one like thing is called by the name of another like thing: O good sir, for O rogue, is an Ironie: whereby a thing is sportingly set forth by name of a contrary thing: man is clay, is a metonymic: whereby the cause is put for the effect, and on the contrary: man is mortal, a synecdoche, whereby a part is taken for the whole, or contrariwise.

683. Accedunt tropis, *allegoria*, *hyperbole*, *miosis*: simpliciori exornationi verborum, *epitheta*, *antitheta*, *synonima*, *periphrasis*.

683. To tropes belong allegory, hyperbole, miosis: to the more simple adorning of words, epithets, antithets, synonymiaes, periphrasis.

684. Mali corvi malum ovum (id est, improbi patris, improbus filius) est *allegoria*; quâ semel positus tropus continuatur: homo homini Deus, est *hyperbole*, quâ res ultra verum

684. An evil crow hath an evil egg (that is, a wicked father hath a wicked son) is an allegory in which the trope once put is continued: man to man is a God, is an hyperbole, by which the thing is rais'd beyond truth: man is a shadow, a miosis,

extol-

extollitur : homo est umbra, *mi-*
osis, quâ res infra verum exte-
nuatur ac minuitur.

685. *Eloquens orator*; *eloqui-*
tur potenter; *epithera* sunt, quæ
nominibus & verbis ornatus
causâ adjiciuntur, *non loqui-*
tur sed fulminat, *non commo-*
vet sed dejicit; sunt *anætheta*,
quibus plus quiddam dicere
videmur, quàm dicimus: *soli-*
titat, *suadet*, *persuadet*, *captivat*,
perducit quo vult; sunt *synoni-*
ma, idè adhibita ut velut
iterato istu idem adigatur
fortius, & hæreat firmitus; *Ro-*
mana eloquentia parens (pro
Cicero;) est periphrasis, quâ
rem non nominamus, sed cir-
cumloquimur.

686. Cum autem mutamus
modum efferendi sententias, à
simplici in elegantem, cogno-
minant *figuram*; sive quidem
variando totam sententiam,
emphaseos causâ; sive collo-
cando ejus partes quasdam le-
pidè inter se suavitatis ergo;
ibi dicuntur *figure sententiæ*;
hic, *figure dictionis*.

687. *Figure sententiæ* sunt
octo præsigniores; 1. *O tem-*
pore, *O mores*! est exclamatio,
qua sermo intenditur excla-
mando. 2. *Siccine fieri oportu-*
it? est interrogatio, qua au-

by which the thing is strunk and les-
sen'd below truth.

685. An eloquent orator
speaketh powerfully; are epithets,
which for ornament sake are added
to nouns and verbs; he doth not
speak, but thunders, he doth not
move, but throws down, are anti-
thetæ, wherein we seem to say some-
thing more than we do say: he so-
liciteth, adviseth, perswadoeth, ca-
ptivateth, leadeth whither he will,
are synonymæ; therefore made use
of; that with a doubled stroke as it
were the same thing may be set home
more strongly; and stick more fast;
the parent of Roman eloquence
(for Cicero;) is a periphrasis,
wherein we do not name the thing, but
speak it about.

686. But when we change the man-
ner of speaking sentences, from the
plain way to a neat one, they term it
a figure; and that whether by vary-
ing the whole sentence, for emphasis
sake; or by placing some of its parts
handsomely together for sweetness
sake; there, they are call'd figures
of a sentence; here, figures of a
single word.

687. The more noted figures of a
sentence are eight; 1. *O times*! *O*
manners! is an exclamation, where-
by the speech is heightened by excla-
ming. 2. *Ought it so to be done?*
is an interrogation, whereby by asking

ditorem

discretem interrogando ad at- *we stir up the hearer to attention.* 3. *re-
tentionem concitamus.* 3. *Sed* But concerning these things I
de his tacebo; est reticentia, will hold my peace, is a reticence,
qua sermo redditur aculeator *whereby the speech is made more sharp*
ipsa abruptione. 4. *Tacebo?* by the very breaking of it off. 4. *Shall*
imo loquar; est correctio, qua I hold my peace? nay, Ple speak;
ut revoco quiddam jam dictum, is a correction, whereby I call back
ut dicendum excipiat attentius. 5. *Dicat aliquis, &c. sed* something already said, that that
regero; est præoccupatio, qua which is to be said may be enter-
auditoris compellatio præoc- tain'd more attentively. 5. Some one
cupatur. 6. *Sit inops, sit humi-* may say, &c. but I answer; is a
lis ortu, at est probus; est concessio, whereby the interrup-
quâ conceditur, quod oge- ption of the hearer is fore-stall'd. 6.
geri posset, ut auditor concede Let him be poor, let him be of a
dere cogatur aliud. 7. *Audite* low parentage, yet he is honest; is
cæli, vos mihi eritis testes; est a concession, whereby that is granted,
apostrophe (aversio,) qua which might be suggested, that the
sermo ab auditoribus alioversum hearer may be compell'd to grant an-
convertitur. 8. *Non in hoc lu-* other thing 7. Hear O heavens, ye
teo ego Sol, ut vos somnolenti al- shall be my witnesses; is an apo-
tum stertatis; est prosopopœia, strophe (aversion,) whereby the speech
personæ loquentis fictio: o- is turned from the hearers to some
mnia hæc ad exciendam inten- other thing. 8. I sun shine not for
tionem, this, that you being drowsie,
should snore soundly; is a proso-
popœia, the dissembling of a person
speaking; all these for to stir up at-
tension.

688. Inter figuras dictio-
nis antecellunt totidem. 1. *Vi-*
timus, vicimus; est epizeu-
xis, iteratio continua. 2. *No-*
his id cedit solatio, nobis hono-
ri, nobis utilitati; est anaphora,
repetitio in principio senten-
tiarum. 3. *Thimus, pugnabi-*

688. Among the figures of speech
as many do excel. 1. We have won
the day, we have won the day; is
an epizeuxis, an immediate going over
the same words again. 2. That proves
to our comfort, to our honour, to
our profit; is an anaphora, a repeti-
tion in the beginning of sentences. 3.

mus, triumphabimus; epistrophe ejusdem soni in fine geminatio. 4. *Multa promittis, prestare teneris multa; epanalepsis est, congemination in principio & fine.* 5. *Causa bona addat nobis animum, animus industriam; industria virtutem; climax est, connexio plurium gradata.* 6. *Non vivo ut edam, sed edo ut vivam; est epanodos, inversa conduplicatio.* 7. *Qua nocent, docent; paranomasia, allusio soni ad sonum, & rei ad rem.* 8. *Memorem facit inmemorem, qui memorat quod ille meminit; polyptron, repetitio ejusdem vocis, variato casu.*

689. *Sunt & accessoria ornamenta sermonis, gnome, adagia; apophthegmata, parabola, apologi, comparationes, & exempla: & quibus omnibus fit tersus sermo, si res enunciantur pure & emendate; floridus, sitropicè & figuratè; nervosus, si strictim ac sententiosè.*

690. *Observe & diversitatem stili, qui brevis & argutus dicitur Laconicus; copiosus & diffusus, Asiaticus; rebus exquisitè temperatus, Atticus.*

We will go on; we will fight on; we triumph on; an epistrophe, the doubling of the same sound at the end. 4. *Much you promise, you will be bound to perform much; is an epanalepsis, a doubling both at beginning and end.* 5. *Let a good cause put courage in us, courage industry; industry valour; is a climax, a gradual connexion of several things.* 6. *I do not live to eat, but I eat to live; is an epanodos, a redoubling backwards.* 7. *Destructions are instructions; a paranomasia, an allusion of sound to sound, and of thing to thing.* 8. *He maketh one that is mindful unmindful; who minds him of that which he had in's mind; a polyptron, a repetition of the same word, varying the case.*

689. *There are also necessary ornaments of speech, sentences, proverbs, apophthegms, parables, apologues [fables,] comparisons, and examples; out of all which discourse is made neat and trim, if things be express'd purely and correctly; florid and gawdy, if with tropes and figures; pithy and sinewy, if smartly and sententious.*

690. *Observe also the diversity of style, which being short and witty, is call'd Laconick; copious and large, Asiatick; fitted accurately to the subject, Attick: the character of style*

chara

character styli itidem triplex in like manner is threefold; low is
est: *humilis*, in efferendis rebus speaking of ordinary matters; high;
quoridianis; *sublimis*, seu or great, in lofty things; and in
grandis, in rebus arduis; & different, in things mean.
mediocribus, in mediocribus.

691. Hinc orator pertractaturus aliquod thema oratorie, reducit illud primò ad certum statum, quem facit triplicem; demonstrativum; quo sunt rerum laudationes & vituperationes; deliberativum, quo suasiones & dissuasiones; & juridicalem, quo absolvuntur accusationes & defensiones.

691. Hence an oratour about to handle [treat of] any subject in oratory, bringeth it first to a certain state, which he makes threefold; demonstrative; wherein praises and dispraises of things are made; deliberative, wherein persuaſions and dissuasions; and juridical, wherein accusations and defences are managed.

692. Ubique autem facit sibi ingressum, accommodo extradio, quo capiat benevolentiam, attentionem, docilitatem; tum devenit ad propositionem; quam confirmat probantibus argumentis, illustrat explicantibus, dilatat amplificandis; præmitque adversarium conſectariis; tandemque perorat appposito epilogò.

692. But in all of these he maketh himself an entrance, by a fit exordium, whereby he engageth their good will, attention, docility; then he comes to the proposition; which he confirmeth by proving arguments, illustrateth with explaining ones, dilatateth with amplifying ones, and preſecth his adversary with consequences; and at length, he concludes with an epilogue joyned thereto.

693. Gestus perornantes elocutionem, sunt in vultu, voce, motuque corporis: vultum refert, prout res exigit, submissum aut erectum, hilarem aut tristem; frontemque ca-petam aut exporrectam: vo-

693. The gestures that set forth elocution, are in the countenance, voice, and motion of the body: he ordereth his countenance, as occasion requireth, submiss or erect, chearful or sad, and his forehead either wrinkled or smooth: he useth a voice

cem adhibet flebilem & inter-
ruptam in concitanda misera-
tione; acutam & incitatum
in ira: lætam & blandam in
gaudio: motu uritur ad obte-
randum, complicatione ma-
nuum; ad læta, decenti com-
plosione earundem; ad indi-
gna, displosione pedis.

694. Cui oratio benè fluit,
dicitur disertus; qui jucundè
effatur, facundus; qui scit e-
loqui res potenter, eloquens,
sive illi eloquentia veniat ex
tempore, sive præmeditatè:
maximè tamen, si promptus fu-
erit usque ad extemporalita-
tem: abusus oratorie facit

rabulam.

mournful and broken in the stiv'ing
up of pitie; sharp and fierce in anger;
merry and pleasant in joy: for mo-
tion, he useth folding of his hand,
to beseech; a decent clapping of them
together upon occasions of mirth; and
at unworthy passages, stamping of his
foot.

694. He whose oration floweth
well, is call'd well-spoken; he that
speaketh pleasantly, a good droll;
he that knoweth how to speak things
powerfully, eloquent, whether his
eloquence be ex tempore, or preme-
ditated: but especially, if he be readi-
dy even to ex tempore speaking: the
abuse of oratory maketh a brawler.

CAP. LXXIII.

Poesis & Musica.

Poetry and musick.

695. Poeta adhibet artifi-
cia eadem stylo ligato; hoc est
adstricto ad leges rythmi; aut
metri.

695. Rhythmus est rudimen-
tum poeseo: ubi spectatur
tantum numerus syllabarum
cum simili cadentia ultima;
ut,

Vos edat

Hic statim;

Si non dente;

Sed tunc mente.

697. Metrum est, ubi omnes

695. A poet useth the same arti-
fices in his bound up style, that is, tied
to the laws of rythm, or meeter.

696. Rhythm is the foundation
or rudiment of poetry; where the
number only of the syllables with the
like cadence of the last is regarded:
as,

At set hours meate

Resolve to eat;

If tooth none find;

At least in mind.

697. Meeter is, where all the
syllables

syllabz numerantur, mensurantur, ponderantur, certo numero & genere pedum poeticorum; nam pedes fiunt e syllabis: ut, ex duabus longis *spondæus* (cōn stāns;) *iambus* e brevi & longa, (bō nī;) *trocheus*, e longa & brevi (semper; *dactylus*, e longa una & duabus brevibus: ut (fē fē rē.)

698. E pedibus fiunt *versus*, e versibus *carmina* seu *poemata*; quorum genera (a diversā dimensionē pedum) alias disces: ab argumento vero vocantur; *nuptiale carmen*, *epithalamium*; *funerale*, *epicedium*; *sepulchrale*, *epitaphium*; *paratum abiturientibus*, *propempticum*; *festiviter jocularē*, *epigrammata*; *acriter investivum*, *satyra*, &c.

699. Arguti poetæ habentur in tanta æstimatione, ut soleant coronari a regibus *laurea*, & decorari titulo *laureati poetæ*.

700. At musicus addit *carmini modulationem*, ut possit (pro auribus magis oblectandis) non tantum recitari, sed & cantitari: sive voce assa, sive admodulando tibiæ, vel cytharæ; & sive simplici modulatu & sonore uno, quod est *eupho-*

syllables are numbred, measur'd, weigh'd, with a certain number and kind of poetical feet: for feet are made of syllables: as of two long ones a *spondee* (cōn stāns;) an *iambick*, of a short and a long one, (bō nī;) a *trochee*, of a long and a short (semper;) a *dactyl*, of one long and two short, (fē fē rē.)

698. Of feet are made *verses*, of *verses* copies of *verses* or *poems*; the sorts whereof (from a severā measuring of the feet) you shall learn some other time: but from the argument or subject they are called, a *nuptial song*, an *epithalamium*; a *funeral one*, an *epicedium* or *dirge*; an *inscription for a tomb*, an *epitaph*; made for those that are going away, a *propempticum* or *l'envoy*; one merrily jesting, an *epigram*; sharply rebuking, a *satyr*, &c.

699. Witty poets are had in so great esteem, that they are wont to be crowned with *lawrel* by kings, and to be graced with the title of poet *laureat*.

700. But the musician setteth a tune to a song, that it may (for the more delighting of the ears) not only be rehearsed, but also sung: either with the voice only, or by tuning it to a pipe, or lute; and either with a single tune, and one note, which is *euphonia* [plain-song; or with the

nia, five commodulatione plurimum (per suavem consonantiam) quod est symphonia.

701. Ubi voces quatuor consonant harmonicè: supremam vocant altum; mediam, tenorem; imam, bassum: sed cantandum voce puerili, (antequam hirsutalliant, seu gallulascant) discantur: consonant autem suaviter tertia, quinta, octava: alias faciunt dissonantiam absonam.

702. Ergo ad evitandam discrepantiam, dum quisque concinentium cantat suam vocem, (depictam notis figurarum musicarum) unus præmonstrat modulum percussione manus: unde reliqui accipiunt mensuram cantus & pause.

singing together of many (by a sweet consent) which is symphonia [consort.]

701. where four voices harmonically agree: they call the highest, the treble, the middle, the tenour, the lowest, the base: but that which is to be sung with childrens voice, (before they speak big, or their voices break) descant [counter-tenour: the third, fifth, eighth, agree sweetly; otherways they make a jarring discord.]

702. Therefore to avoid disagreement, whilst every singer singeth his part (set down with notes of musical figures) one fore-sheweth the time by the striking of his hand: from whence the rest take the measure of their singing and pause [stop.]

CAP. LXXIV.

MEDICINA.

703. Aspeximus philosophiam, cum suis partibus & collariis; MEDICINA sequitur, quam academix excolunt idè; ut nè desint, qui queant præservare humanum genus à corporeis morbis.

704. Hi exercentur in noscendo subjecto valetudinis, humano corpore, per anat-

Medicine, or Physick.

703. we have taken a view philosophy, with its parts and collaries; MEDICINE followeth which the universities practise to the end; that there may not be wanting those who may be able to preserve mankind from bodily diseases.

704. They are employed in knowing the subject of health in man's life, by anatomy; and remedies

miam; & remediis, per botanicam & chymiam; & in modo applicandi ea per visitationes ægrorum; præsertim sicubi est valetudinarium, ad quod congregantur undeliber affecti fonticis morbis, (sive sanabilibus sive insanabilibus) curandi colectivo consilio medicorum.

705. Olim profitebantur medicinam empirici: deinde methodici, respicientes ad indicationes morborum, posthabitis experimentis: successerunt dogmatici, conjungentes rationes experientiz, qui se vocant Galenicos.

706. Hodie inclaruit medicina spagirica, sive Hermetica: admirabilis præparatione ac subtilitate medicamentorum, sed simul formidabilis ob summum discrimen, si tractetur incautè: hi desudant summopere in emolienda catholica medicina, præsentanea adversus omnes morbosos affectus; quam ponunt in quinta essentia, purificata ab omni elementi crassamento, (praxin medicinæ videbis infra, c. LXXXVI.)

simpling and chymistry; and in the manner of applying them by visitations of the sick: especially if in any place there be an hospital, unto which are gathered from all places, those that are troubled with hurtful diseases, (either cureable or incurable) to be cured by the joynt advice of physicians.

705. Empyricks heretofore profess medicine [physick:] afterwards methodists looking to the signs [symtomes] of diseases, the experiments being not regarded: dogmaticks succeeded, adjoining reasons to experience, who call themselves Galenists.

706. At this day the Spagirick, or Hermetick Physick is in renown: admirable for the preparation and subtiltie of medicines, but withall dreadful for the great danger, if it be handled unwarily: these sweat very much in contriving an universal medicine for a present cure against all distempers; which they in a fifth essence [quintessence] refined from all elementary grossness, (you shall see the praxis of physick beneath, Cap. LXXXVI)

CAP. LXXVI.

JURISPRUDENTIA.

Knowledge in LAW.

707. Jurisprudentia datur

707. Men employ their studies

N 3

opera

opera, ut non desint qui sci-
ant præstare humanam socie-
tatem salvam à diffidiis: per
notitiam, 1. *vinculorum*, qui-
bus consortio illa continetur:
2. *Casuum*, quibus labefactatur:
3. *remediorum* quibus restitui-
tur.

708. Vincula sunt JURA,
triplicia, *personarum*, *rerum*,
actionum.

709. *Jus personarum* est po-
testas personæ in personam,
cujus via una præst, dicitur-
que *sui juris*; altera subest,
cujusque est *juris alieni*: ergo hæc
spectat, *maritalis* potestas su-
per uxorem; *patria* super libe-
ros; *tutoria* super impubes
pupillos; *curatoria*, super pu-
beres; *potestasque magistratus*
super subditos.

710. *Jus rerum* est, quod per-
sona quæpiam habet potesta-
tem in quampiam rem: estque
vel *dominium*, quum retinetur
à proprietario; vel *possessio*,
cùm tenetur ab usu fructuario;
vel *servitius*, cùm est in manu
ministratoris.

711. *Jus actionum*, est fa-
ctum quoddam obligans eum,
qui admisit illud: sive sit *con-
ventio*, quæ duo (vel plures)
consentiunt in aliquid dan-

in the knowledge of the law, that
there may not be wanting those who
may know how to keep humane socie-
tie safe from dissensions, by the know-
ledge 1. of bonds, by which that fel-
lowship is kept together: 2. of cases,
whereby it is weakened [slackned]:
3. of remedies, by which it is resto-
red.

708. The bonds are the RIGHTS,
those threefold; of persons, things,
actions.

709. The right of persons is the
power of person upon person, by force
of which one is above the rest, and is
said to be of his own power; ano-
ther is under, and is therefore of an-
other's power: hither therefore ap-
pertaineth the husband's power over
the wife; the parents over the chil-
dren; the guardians, over orphans
under age; the overseers over those
at age; and the power of a magi-
strate over his subjects.

710. The right of things is that,
by which any person hath power over
any thing: and is either propriety,
when the thing is held by the right
owner; or possession, when it is held
by the tenant; or service, when it is
in the hand of a servant.

711. The right of actions, is
something done binding him, that did
it, whether it be an agreement,
whereby two (or more) agree in giving
or doing any thing; and bind them-

dum vel faciendum; sēque selves to perform (as it is in an obligation ad præstandum, (ut obligant ad præstandum, (ut sit in stipulatione, po lititatione, nant or contract,) or some fault, & quocunque pacto aut contra- which being committed there ariseth a right of inflicting punishment, &c.

712. *Casus*, à quibus venit dissolutio, vel labefactatio humanæ societatis, sunt; aut *invasio* alieni juris, aut *desertio* proprii; aut *violatio* contractuum (quorum summa est, *do ut des*; *facio ut facias*; vel, *do ut facias*, *facio ut des*;) ex illo enim trino casu origo omnium litium.

712. Cases, from which cometh the dissolution and undoing of humane societie, are; either the invasion of another's right, or leaving of one's own; or breaking of contracts, (the sum whereof is, I give that, you may give; I do that you may do; or, I give that you may do, I do that you may give:) for from these three cases is the beginning of all strifes.

713. *Remedium* est, ut restitatur unum quodque in suum locum, secundum præscriptum juris: quod est vel naturale, vel gentium, vel municipale, collectum è propriis consuetudinibus & statutis alicujus loci.

713. The remedy is, that every thing be restored into it's place, according to the prescript of law; which is either natural, or that of nations, or municipal [common-law] gathered out of the particular customes and statutes of some place.

714. Ergo dum aliqui controversantur inter se, de suo jure, ejusque sensu, itur ad *jureconsultum*, aut ad collegium *jureconsultorum* in academia; qui explanent dubietatem legali responso.

714. Therefore while some fall out among themselves concerning their right, and the intent thereof, they go to a lawyer, or to a colledge of lawyers in an universitie [in a court]; who by a legal answer may explain [lay open] the doubtfuls.

715. Et quia illorum responsa constant magnam partem allegationibus auctoritatum, disce usitatas abbrevia-

715. And because their answers consist for a great part of the allegations of authority, learn the usual abbreviations of words. Jci. that

iuras vocum: Joti; id est,
jureconsulti: Instit. instituti-
onibus: V. vetus digestum:
N. novum digestum: C. codex:
A, authentica: D. digestionem:
c. capitulo: §. paragrapho:
L. lege, &c. (Praxis juris
videbis Cap. LXXXVI.)

is, the Lawyers: Instit. Institutions
V. the Antient Digest: N. the Mo-
dern Digest: C. the code: A. Au-
thentick: D. in the digest: c. cha-
pter: §. paragraph: l. read, &c.
(you shall see the praxis of law,
chap. LXXXVI.)

CAP. LXXXVI.

THEOLOGIA.

DIVINITY.

[Theologic.]

716. Studium rerum divi-
 narum, Theologia, colitur eo,
 ut non desint qui consulant
 securitati animarum, in iis
 quæ spectant ad æternam salu-
 tem.

716. The studie of divine things,
 Theologie, is therefore followed,
 that there may not be wanting those
 who may look after the safetie of
 souls, in those things which belong
 to eternal salvation.

717. Totâ fundatur super
 revelationes Dei: quarum ni-
 hil ignorare, universalem
 sensum tenere catholicè, &
 posse vindicare, quæ inde tor-
 quentur hæreticè, theologica
 est exactio.

717. It is wholly founded upon
 the revelations of God: whereof to
 be ignorant of nothing, catholicly to
 hold the whole meaning [sense,] and
 to be able to maintain [vindicate]
 those things which are hence here-
 tically wrested, is a theological ex-
 actness.

718. Alioqui dividitur,
 theologia in positivam, quæ
 consistit in dilucidatione scri-
 pturarum per scripturas: &
 in catechetica, quæ habet
 accommodationem effatorum
 Dei ad caput simplicium: &
 in didacticam, quæ occupata
 est in reductione singulorum
 ad corpus doctrinæ; & poste-

718. Divinity is otherwise di-
 vided into positive [text-divinity,]
 which consisteth in clearing the scrip-
 tures by scripture; and into cate-
 chetical, which hath the accommo-
 dation of the oracles of God to the
 understanding of the simple; and into
 didactical [common places,] which
 is busied in the reducing of particu-
 lars to a body of doctrine [a systeme]

micam,

miſam, quæ habet reſolutionem ſcripturarum in queſtiones, de quibus dimicetur; & *prophetiſam*, quæ quærit modum proferendi populo verba Dei divinè; & *caſualem*, quæ inſtituit ſolvere caſus conſcien-
tiarum: & *cabaliſtiſam*, cap-
tan-tem myſticos ſenſus ex
apicibus ſcripturarum (Reli-
qua vide cap. XCIV. &c.)

719. *Signatura veri philoſo-
phi* eſt, contemplatio jugis,
penetratio in cauſas rerum, &
non diſceptare, ſed demon-
ſtrare: *mediſi*, temperantia,
vivacitas, vigor: *juriconſulti*,
tenacitas æquitatis, placiditas
morum, concordia cum om-
nibus: *theologi*, pietas, humi-
litas, & nihil redolere mun-
dum aut mundana.

and polemical [*controversie*], which
hath the reſolution of ſcriptures into
queſtions, which may be diſputed;
and prophetical [*preaching*],
which ſeeketh a way to ſpeak to the
people the words of God divinely; and
caſuiſtical, which deſigns to reſolve
caſes of conſcience; and cabaliſti-
cal, catching at myſtical ſenſes out
of the titles of ſcriptures, (See the
reſt, Chap. XCIV. &c.)

719. The character [*mark*] of a
right philoſopher is, a continual
contemplation, a ſearching into the
cauſes of things, and not to reaſon
it, but demonſtrate: of a phyſician,
temperance, livelineſs, vigour: of a
lawyer, the holding faſt of equity, a
pleaſingneſs of behaviour [*manners*],
an agreement with all: of a divine,
piety, humility, and not to favour of
the world at all, or of worldly things.

CAP. LXXVII.

Erudita converſatio.

Learned converſation.

720. Hucusque de *libris &
ſcholis*; ſequitur, quomodo
ſit verſandum in illis, ut fiat
pretium operæ: nempe non
maceratione ſolitariâ, (licet
id non improſperè cedat, qui-
buſdam autodidacticis) ſed ſo-
ciali converſatione cum erudi-
tis.

720. Hitherto concerning books
and ſchools; it follows, how we muſt
be converſant in them, that it may
be worth our labour: namely not by a
ſolitarie maceration, (although that
doth not unluckily ſucceed, with
ſome ſelf-teachers) but by a ſocial
converſation with the learned.

721. Sane & is qui vacat
lectioni librorum, habet con-

721. And truly he that finds time
to read books, hath a converſe, but
verſatio-

versationem, sed cum absen-
taneis, alloquentibus nos per
sua scripta: quorum sugge-
stionibus ut imbuaris egregie,
habe *musæum* in solitudine, re-
morum à turba, nè quid in-
terturber, nec admitte promi-
scuos, sed selectos: quos tra-
cta mundè, nè macula liturgis:
nisi velis reminiscèntiam sub-
levare subnotando notabi-
liora. Antiqui soliri fue-
runt notare approbanda as-
terisco, (*) improbanda obe-
lisco (+).

722. In transcurso moneo,
*matutinas horas esse accommoda-
tissimas studiis*; ergo si lucu-
bras antelucano, *cereus* con-
ducit præ sebacea: tædæ offi-
ciunt insigniter lucubrationi-
bus, quia fumidæ; *candela-
brum* sit elevatum; *umbracu-
lum*, viride; *emunctorium* præsto,
ad ellychnium identidem emun-
gendum, nè obumbret: sed
fungum mox opprime, nè fœ-
reat.

723. Quicquid autem le-
gis (sive ordinariis horis, sive
successivis) ter legito: pri-
mum, ut intelligas; deinde, ut
selligas, & enotes; deinde, ut
selecta memoria imprimas: (sele-
ctio autem est excerptio,
atque consignatio utiliorum;

with the absent, speaking to us by their
writings: with whose instructions
that you may be thoroughly seasoned,
get a study in a close place, remote
from company, lest any thing should
disturb you, neither entertain all sorts,
but choice ones: which handle clean-
lily, do not dabb with blots: unless
you would help your memory by
marking the more notable things: the
ancients were wont to mark things
to be approved of with an asterisk or
star (*), things to be disapproved of
with an obelisk or broach (+).

722. By the bye I put you in mind,
that the morning hours are the
fittest for studies: therefore if you
study before day, a wax-candle is
better than a tallow one; torches
mightily offend studie, because they
are smoky: set the candlestick be
raised up; the shadow-glass, green:
the snuffers at hand, to snuff the
wick ever now and then, lest it grow
dim; but put out the snuff immedi-
ately, lest it sink.

723. But whatsoever you read
(either at ordinary, or spare hours)
read it three times over: first, that
you may understand it; next, that
you may choose and mark out; last-
ly, that you may imprint the choice
things in your memory: (now gather-
ing is a picking out, and marking of

non in rejectaneas schedas, sed in diurnum, seu adversaria, aut locos communes.)

724. Verum-enimverò si cupis progressionem majorem, quære tibi socium studiorum, cui communices lecta: five ille sit intelligentior te, & tibi possit enucleare non intellecta; five a te demum discat: (tu enim docendo alium erudies te ipsum:) proinde nunquam pigeris versari cum istiusmodi sodali.

725. Habe tecum pugillares (aut plumbaginem cum chartula) semper, ut assignes quicquid incidat, (referendum in diaria, vel inquirendum in authoribus) ut ne quidquam excidat.

726. Præterea si non piguerit proficisci ad claros viros, (etiam procul patriâ,) poteris tum publicè audire profitentes in auditoriis, & disputantes de controversiis, differentesque de quibuscumque; tum privatim percontari quidvis modeste, (insinuando te in eorum familiaritatem honestè) & sic proficere in dies.

727. Nec ibi deerit gravum sodalitiū, ubi partitis authoribus inter vos, quod quisque legisset seorsim, totum id

the more useful things, not in loose papers, but in a day-book, or adversaria, or common-place.)

724. Yet nevertheless if you desire greater progress, look out for a companion of your studies, to whom you may impart your readings: whether he be more understanding than you, and may clear the things to you, you understand not; or whether he may learn of you: (for you by teaching another will improve your self:) wherefore never be unwilling to converse with such a kind of companion.

725. Have with you alwayes a table-book (or black-lead-pen with paper,) that you may set down whatsoever falleth in, (which is to be referred to the day-books, or to be inquired in the authors) that nothing may slip aside.

726. Moreover if you are not unwilling to go to renowned men, (although far from your native country,) you may both hear them publicly professing in schools, and disputing of controversies, and discoursing of all manner of things; and privately enquire any thing modestly, (by insinuating your self handsomely into their acquaintance) and so go forward daily.

727. Nor will there be wanting a pack of close students, where authors being parted among you, what every one shall have read by himself,

poterit

poterit fieri commune per collationem: quotiesque ibidem videbis distribui præmia diligentiae (in promotione baccalaureorum, magistrorum, doctorum) toties te instigari ad virtutem senties.

728. Tandem venustulum est uti quoque sapientia absentium, ad tuos progressus: per literas nimirum, scriptas eruditè ultrò citròque, & quæstiones quascunque agitas pulchrè.

729. Antiqui exarabant epistolia, in ceratis tabellis, eoque deletilibus; nobis melius serviunt cartaceæ, quas complicamus & obsignamus sigillo; ut nequeant legi, nisi ab illo cui destinantur, resignandas illi soli, ad quem inscriptio spectat, & cui traduntur à latore: accidit tamen ut intercipientur ac refringantur; quamobrem jam solent scribi occultis modis, iisque variis: *schedula*, nihil secreti habens, non sigillatur.

all that may by conference be made common: and as often as in the same place you shall see rewards of diligence bestowed (in the promotion of bachelours, masters, doctors) so often you will feel your self stirred up to virtue.

728. Lastly, it is a pretty thing to make use of the wisdom of those that are absent, for your improvement: namely by letters, written up and down [to and fro] learnedly, and any kind of questions debated fairly.

729. The ancients wrote little epistles in tables wated over, and therefore to be blotted out; those of paper are more convenient for us, which we fold up and seal; that they may not be read, unless by him to whom they are design'd, to be opened only by him to whom the superscription belongeth, and to whom they are delivered by the messenger; yet nevertheless it happens that they are intercepted and broken open: wherefore now they are wont to be writ in secret wayes, and those in various characters: a note having no secret in it is not sealed.

C A P. LXXVIII.

Oeconomia; ubi lustramen domus.

Oeconomy [household government;] where the view of a house.

730. Introgre diamur domos, urbes, regiones; visuri quæ mo-

730. Let us enter into houses, cities, countries; to see how men

do homines consociant se (pro
adjutorii mutuis) in familias,
respublicas, regna : cujus rei
fundamentum est unanimitas.

731. Minima consociatio est
domestica; sed ea trina, con-
jugalis, parentalis, herilis, ritè
coalita in unam familiam :
quam regunt paterfamilias,
cum matrefamilias; quibus
subsunt filiifamilias; cum fami-
liabusfamilias, universoque fa-
mulitio.

732. Habitationem horum
(domum,) faciunt ornatam pa-
rietes benè fenestrati, albatì,
picturati; tutam verò janue
benè obsecratæ, & fenestræ be-
nè cancellatæ aut clathratæ;
denique commodam, conclavia
justæ amplitudinis, benè di-
stincta, pro vario usu: nem-
pe ut sit (ubi convivant do-
mestici,) hibernaculum seu
hypocaustum instructum for-
nace vel camino; & pro pa-
randis cibis culina; tum re-
fertum supellectile mensaria,
cunaculum; & pro penore asser-
vando, cella penaria; & pro
requie nocturna, dormitoria;
proque aliis rebus, debita
reconditoria, arca, &c. denique
pro transferendis rebus, sportæ,
cophini, &c.

733. Cubiculum habeat spon-

consociate themselves (for mutual
aid [help]) into families, common-
wealths, kingdoms: the ground of
which thing is unanimity and agree-
ment.

731. The least society is dome-
stic [that of a house;] but that
threefold, of man and wife, parents
and child, master and servants,
rightly clos'd into one family; which
the father with the mother of the
family govern; under whom are the
sons with the daughters of the fami-
ly, and the whole retinue of ser-
vants.

732. The habitation of these (a
house,) is adorn'd with walls,
being well windowed, whitewash'd,
painted; but secur'd with gates
well lock'd, and windows well
barr'd or latticed; finally, it's
made convenient, with rooms
[chambers] of a just bigness well
divided, for sundry uses: to wit,
that there may be (where the household
live together) a stove built with a
fornace and chimney; and a kitchen
for the dressing of meat; then a
dining-room fill'd with table-fur-
niture, and for the keeping of provision,
a buttery; and for night-rest,
bed-chambers [lodgings;] and for
other things, fit closets, presses,
chests, &c. finally, for the carrying
[removing] of things, baskets, bal-
kets, &c.

JANUA

& lectisternia, (grabbati pro meridiana reclinatio-
elicatorum:) & matulas,
vesica levanda, adstruendi que
ellus (latinas) pro exone-
a alio.

34. Bona ordinatio consu-
s, sira est in distributione
m & officiorum: ut quæque
(in domo) habeat suum
m; & quisque locus suam
quo patet statim, quid
vel adsit: item quisque
sticus suam functionem;
uzque functio suum agen-
(ne respectando alius
n, omnes agant incuriosè.)
a tamen sub inspectione
omi.

733. Let a bed-chamber have
bed-steds, and coverlets, (couches
are for the lying down at noon of nice
persons;) and chamber-pots to make
water in, and easements [privies]
built near to go to stool to ease nature.

734. The good ordering of a
household, is placed in the distribu-
tion of things and offices: that every
thing (in the house) may have its
place, and every place its thing, that
it may immediately appear, what is
there or missing: also that every one
of the family have his office, and eve-
ry office its officer, (lest while they
look on one another, they all grow
careless;) yet every thing under the
oversight of the steward [housekeeper.]

CAP. LXXIX.

Conjugalis societas.

5. Basis familie est con-
n, divinitus sanctum, ad
agationem generis humani;
enim veniunt legitimi
& propter hos famulatus,
reliquo œconomico ap-
u.

6. Matrimonio iunguntur
& femina: nec refert,
ille sit juvenis an viduus,
virgo aut vidua; dum-
ambo sint cœlibes, ac
es, nec prænimis dispari-
ate, aut se nimis tangen-
nuptiæ fiant incestuosæ.

Conjugal society.

735. The foundation of a family
is wedlock [marriage] ordained by
God, for the propagation of mankind;
for from thence come children law-
fully begotten, and for these a retinue
of servants, with the rest of the
household furniture.

736. A man and woman are
joynd in marriage; neither doth it
matter, whether he be a batchelour or
widower, she a maid or widow; if so
be they are both single and marriage-
able; nor too unequal in age, or too near
related, lest the nuptials prove ince-
stuous.

737. Masculus dispicit sibi de scemella; ad nubendum habili, (nimium juvenulæ, nimiumque exoletæ, & anus, sunt illocabiles;) quæ honeste nata sit, & pudicè educata, famâque illibatâ: utrum signiter dotata, aut elegans, non adeo curandum: quia dotes (sive fuerit profectitia, sive adventitia) & forma, sunt bona transitoria, & excitant plerumque rivales, quorum alterum ferre repulsam necesse est.

738. Postquam adamârit aliquam, quàm diù hanc procat, vocatur *procus* (sive *prociat* per se, sive per pronubum, aut conciliatricem:) atque si uterque nupturientium *patrius* est, aut *matrimus*, nihil tentant insciis parentibus: si his orbi, consulunt curatores.

739. Cùm *amatus* obtinet, ut sibi *amassa* despondeatur, celebrantur *sponsalia*, confirmaturque desponsatio *sponsalitiis* arrhis: alicubi etiam proclamantur desponsati publicè & suggestu, nè connubia sint clandestina.

740. Tùm dies dicitur *nuptialis*, quâ (nisi fortè repudi-

737. The man looks out for a woman, fit to be married (those that are too young, and too stale and old are hardly put off:) one that is of good birth, and civilly brought up, and of an unsported reputation: whether she hath a good portion, or be handsome, is not so much to be regarded: because a portion (whether she be born to it, or it come by the by) and beauty, are goods transitory [sailing,] and commonly stir up rivals, of which the one must of necessity suffer a repulse.

738. After he hath fallen in love with any one, as long as he wooeth her, he is called a suiter (whether he woos her himself, or by proxy or a match-maker:) and if both those that are about to marry have a father, or mother alive, they ask nothing without their parents knowledge: if they be fatherless and motherless, they consult their guardians.

739. When the lover obtains that his sweet-heart may be betrothed to him, the espousals are celebrated, and the espousing is confirmed by troth and pledges; and in some places those that are espoused are asked publickly in the Church, out of the reading-pew, that marriages may not be private [in stealth.]

740. Then a day is appointed for the wedding, on which (unless by

um intervenisset) copulantur a
parrocho; ad amicabilem & in-
dissolubilem cohabitationem:
atque sic sunt conjuges jurata
pactione: quam solemnitatem
sophonestant utriusque partis
necessarii: & paranympsi, co-
mitantes sponsum; praeuque
concinnautes sponsam.

741. A nuptiis sponsa duc-
itur in aedes sponsi, fiuntque
eporia: & tum iste recipit
nomen mariti; illa maritae:
eos vero, qui sibi elocaverunt
eam & gnatum incipiunt
vocare, socerum, & socrum;
si ab eis appellandi gener &
progener. Qui vero elocant
potem vel neptim, fiunt
prosocer & prosocrus: qui duxit,
progener; quae nupsit, pronurus:
et mariti frater, est levir:
et eadem soror, glos; fratris
soror, fratria; sororis maritus,
progerius; ceteri conjugatorum
gnati sunt inter se affines.

742. Commune officium con-
jugum est, praestare sibi mutuam
fidem & fidelitatem, ut neu-
ter alteri sit in visus, & infi-
delis: mariti scorum est susten-

chance there prove a breach) they
are coupled by the minister of the pa-
rish, to a loving and indissoluble li-
ving together: and thus they become
man and wife plighting their troth;
which solemnitie the friends of both
parties do honour: and the bride-
men; accompanying the bride-groom;
and the bride-maids trimming up
the bride.

741. After the wedding the bride
is led into the house of the bride-
groom, and the bridal is kept: and
then he receives the name of husband,
she of wife: but those who gave
their son and daughter in marriage
they begin to call father-in-law
and mother-in-law; they themselves
are called by them son-in-law and
daughter-in-law: but those that
marry out a grand-son or grand-
daughter, become grand-father
and grand-mother-in-law; he
that hath married her, a grand-
child's husband; she that is married,
the grand-child's wife; but the bride-
band's brother is the brother-in-
law; his sister, sister-in-law; the
brother's wife, sister-in-law; the rest
of the married folks kindred become
cousins among one another.

742. The common duty of
married folks is to perform to one
another mutual love and faithfulness;
that neither be unkind, or unfaith-
ful to the other: the duty of the hus-

late &
jus rur
confort

743.

jugatis s
minea: c
conjugib
mater.

744.

di adest
Deus avert
enititur
(quand
tergemino
perit, sic
domi rem
sex septim

745. O

tulum, tep
tantisque
sculo salub
reponitque
fascis & rel
autem deli
sum rursum
sopit.

746. A

etiam con
vet suum
rem in

& protegere uxorem; huiusmodi, accommodare se
sibi, eumque venerari.

band is to maintain and protect his
wife; and of her again, to apply her
self to her partner, and to reverence
him.

CAP. LXXX.

Parentalis societas.

The societie betwixt parent
and child.

743. Deus benedicit con-
iugatis sobole, masculâ & fe-
mâ: cujus intuitu fiunt &
conjugibus parentes, pater &
mater.

743. God blesteth those that are
married with an off-spring, male
and female: in respect whereof, of
man and wife they become parents,
father and mother.

744. Cum tempus parien-
ti adest gravidæ uxori &
is avertit easum abortionis,
parturit filium vel filiolum;
quandoque gemellos, raro
trifidos: & postquam pa-
rit, fit puerpera, latitatura
in tempore puerperii, totis
septimanis, à partu.

744. When the time is come that
the wife big with child should bring
forth, and God turneth away the fate
of abortion, she is delivered of a lit-
tle son or daughter; (now and then
twins, seldome three children) and
after she hath brought forth, she be-
cometh a woman in child-bed, lying
close at home in the time of her
child-bed, for six whole weeks from
her delivery.

745. Obstetrix excipit infan-
tem, tepidulo balneolo, lax-
atque, si videt esse corpus-
culum salubri, & absque nævō;
ponitque in cunâs, involutum
in strâ & religatum; vagientem
in sinu delinit cunarum, pro-
cursum agitatione & con-
tinet.

745. The midwife takes the little
babe, in a warmish bath; and gladly
if she sees it is of a sound bodie, and
without blemish; and laies it in the
cradle, being roll'd up and bound in
swadling clothes; but when it crieth
she rocks the cradle; and lulls it to
sleep.

746. Alma genetrrix, (aut
mâ conducta nutrix,) fo-
suum alumnum reclinat
in sinu, amplexatur,

746. The gentle mother (or also
the hired nurse,) cherisheth her nurse-
child lying in her lap, hugs it, kisses
it, bufses it; and giving it the dug

○ osculatur,

osculatur, suaviatur: præbensq; abera esurienti, lactat (pugio ipse lactat :) paulò tamen post satiatur pappâ, præmansôve cibo.

747. Ancilla abstergit fordidatum molliculis linteolis, & involvit plumeis lectulis, nè algeat : sæpiusculè etiam impositum ulnis circumgestat, adsuescat fessitationi.

748. A lactatione pervenitur ad ablectationem, & à cunabulis ad serperastrâ : ut condiscat ibi manducare cibos solidiores ; hic incedere firmiter, bimulus circiter : reliquum infantilis ætatis exigitur lallando & lultando, pupis, crepitaculis, cæterisque crepundiis : sed petulanter evagantem, aut flentem, solent territare manduco, ficto terri- culamento.

749. Ex utroque parente eodem nati, vocantur germani, fratres & sorores : ex eodem patre duntaxat, semigermani ; ex eadem matre tantum uterini : cæteri venientes ab eadem progenie, consanguinei ; & paterna stirpe agnati, & materna cognati : vitricus & noverca habent privignos & privignas.

750. Pater cui parentis (utriuslibet) est tuus avus ;

when 'tis hungry suckleth it, (the babe it self sucketh :) yet a little while after she fills his belly with papp, and chewed meat.

747. The wench that looks to 't, wipes it being fouled with soft clouts, and wraps it in litle feather-beds, that it may not catch cold ; and oftentimes taking it in her arms, carries it about, that it may be used to sitting.

748. After suckling they come to weaning, from the cradle to the leading-stool ; that the litle child there may learn to eat more solid meats, here to go strongly, being about two years old : the remainder of the infant's age is spent in prattling and playing, with babies, rattles, and other bawbles : but if it wantonly run up and down, or cry, they use to fright it with a bul-beggar, a feigned bugbear.

749. Those that are born of the same parents, are call'd natural brothers and sisters : of the same father only, by the father's side, the same mother alone, by the mother's : the rest proceeding from the same root, kindred ; from the father's stock, kindred by the father's side ; from the mother's by the mother ; a step-father and step-mother, have step-sons and step-daughters.

750. The father of your parent (i. ther of them) is your grand- [sic] mater

mater ejusdem; tua avia: por-
ro horum parentes, tuus pro-
avus & proavia; istorum, tu-
us abavus & abavia; illorum,
tuus atavus & atavia; rursumque
horum, tuus tritavus & trita-
via; qui supra sunt, vocantur
majores.

751. Liberi autem nostri
sunt, filius & filia: quorum
liberi nobis erunt, nepos &
neptis; istorum, pronepos &
proneptis; illorum, abnepos
& abneptis; inde sunt, atnepos
& atneptis, trinepos & trine-
ptis; qui infra hos erunt,
appellabuntur posterī nostri.

752. In collateralī lineā,
cui patris frater, est tuus
patruus; matris frater, avun-
culus; patris soror, tua amita;
matris soror, matertera; supra
hos sunt, propatruus & proa-
mita, abpatruus & abamita;
proavunculus & promatertera;
abavunculus & abmatertera.

753. Duorum fratrum li-
berī sunt patruales; duarum

father; their mother; your grand-
mother; moreover the parents of them,
your great grand-father, and great
grand-mother; and theirs, your great
grand-father's father and mother;
and theirs again, your great grand-
father's father's father and mother;
those that are beyond them are called
ancestors.

751. But our children are son and
daughter; whose children are our
grand-son and daughter; theirs, our
great grand-son and daughter; theirs,
our great grand-child's son and daugh-
ter; thence downward our great grand-
child's grand-son and grand-daugh-
ter; your great grand-child's great
grand-son and grand-daughter; those
that are beneath them will be termed
our posterity.

752. In the collateral line, your
father's brother is your uncle by the
father's side; your mother's brother,
your uncle by the mother's side; your
father's sister, your aunt by your fa-
ther's side; your mother's sister, your
aunt by your mother's side; above these
are the great uncle & the great aunt
by the father's side, and your great
uncle's uncle, and your great aunt's
aunt by the father's side; your great-
uncle and great-aunt; your great-
uncle's uncle, and your great-aunt's
aunt by your mother's side.

753. The children of two brethren
are brother's children; of two sisters,

fororum, confobrini; fratris ac sister's children: of brother and sister;
 sororis amittini & matruales; brother's and sister's children; but
 sed horum omnium indistinctè, of all these indistinctly, cousins.
 fobrini.

754. Officiū parentum est, 754. The office of parents is to
 attendere educationi communis, common, to attend [take heed] to their
 ter: hoc est, assuescere prolem education, that is, to accustom their
 ad operositatem, moralitatem; children to painfulness, good behav-
 pietatem: retrahere verò labour, piety; but to withdraw them
 ignavia, morositate, (nè con- from idleness, clownishness, (lest they
 fuescant: incedere incompti, take a habit of going unwearily, un-
 impexi, illori, squallidi,) comb'd, unwash'd, slovenly,) ungod-
 impietate, & sed quædam ma- lineſs: but some fond mothers are more
 terculæ solent nimis blandiri, too coddle and indulge their children
 & indulgere filiis, præſertim too much, especially their darling,
 unigenitis; quâ corruptelâ illis by which ill course they become dis-
 fiunt immorigeni, standemque obedient [undutiful,] and at length
 degeneres. degenerare.

755. Ingenui liberi sint obedi- 755. Let ingenuous children be
 sequentes suis genitoribus, obedient to their parents at a nod;
 nutum: fugiant impatientiam let them avoid impatience and grun-
 & murmura, multoque magis bling, and much more doggedness
 contumaciam & peryicaciam, and stubbornness, lest they prove
 nè illis moveant iram, aut sint them to anger, or prove a disgrace
 dehoneſtamento.

756. Parentum quoque est, 756. It is the duty also of parents,
 colligere liberis hereditatem; to get an inheritance for their chil-
 ejus participes fiunt postumi dren: whereof also the after-born
 etiam: (hoc est, post parentale [postumi,] (that is, born after
 finis nati:.) sed spurios & their father's death) are made pa-
 nothos exheredes jura volunt, takers: but the laws will have bi-
 ſtards and those that are unlawfully
 begotten to be dis-inherited.

757. Si præmaturè demo- 757. If they dye before their
 riuntur, relicturi post se su- children are grown up, being to leave
 perſites orphanos natu mino- behind them orphans under-age,

res, addeet constitui testa-
mento orbitatis præsidium,
tutores: qui debent vindicare
ab injuriis perinde ac suos;
quæque tutela est deponenda
reddere rationem pupillis, juxta
inventaria, nihil esse ab aliena-
rum.

758. Quum majores annis
herediscunt bona ipsi inter se,
tributio competit maximo na-
tu, præelectio minimo natu,
& sic consequenter: sed alicu-
bi primogenitus sic hæres ex
asse; alibi legatarii etiam li-
gant, legato non contenti;
potissimum si quis intestato
decedat,

is sic that there be by will appointed
guardians, the guard of those that
have lost their fathers, who ought to
defend them from injurious persons
as they would their own children; and
when they are to lay down their
charge, to give an account to their
wards, according to the invento-
ries, that nothing is imberish'd.

758. When being at age they di-
vide the goods among themselves, the
partition belongeth to the eldest son,
the choice to the youngest, and so in
order; but in some places the first born
is heir of all; elsewhere the legatees
also go so law, being not contented
with their legacie, especially if any one
depart without making of a will.

CAP. LXXI.

Herilis societas.

The society between master
and servant.

759. Familiâ per sobolem
auctâ (vel etiam imminutâ)
opus est domesticis servitiis
conduci famulos & famulas;
respectu quorum parentes sunt
heri & heræ.

759. The familie being increased
by children (or also lessened) it is
necessary that men-servants and
maid-servants should be hired for
house-services: in respect whereof the
parents become masters and dames.

760. Olim servi legeban-
tur, aut emebantur, è captivis,
ideoque dicebantur mancipia;
in quos fuit potestas vitæ &
necis: servorum nati fuerunt
vernae, similiter in servitute
manentes, donec essent facti
liberi per manumissionem do-

760. Heretofore [in times past]
servants were chosen, or bought,
from among captives, and therefore
were call'd slaves; over whom was a
power of life and death: the children
of servants were villains; in like man-
ner remaining in bondage, until they
were made free by an acquittance of

minorum, neque tunc diceban- the masters, and then they were called
tur *liberi*, & *manumissi*; apud free-men and denizens: with us
nos rigor iste delicti non immer- that severity is not undeservedly left
rito; pauperiores serviunt con- off; the poorer sort serve being hired
ducti mercedo, habenturque in- with wages, and are counted instead
ter clientum, & clientarum, sub of tenants and retainers under those
patronu, quos sibi elegerunt. landlords which they have chose
to themselves.

761. *Herarum munus est,* 761. It is the duty of masters to
præbere famulis mercedulam give their servants wages and diet;
& alimoniam; & distribuere and to give out the tasks of their la-
pensa laborum quot diebus; bours every day; and witbal to come
sed & intervire, an quisquis and see whether every one doth what
agat quod debet, & quomodo? he ought, and how? (in a larger fa-
) In majori familia officia mily places also are set, so that one
quoque distribuuntur, ut alius is a porter [door-keeper,] another
sit janitor, mediastinus, scopia- is a drudge, a sweeper, a foot-boy,
rius, pedisequus, &c.) Servo- &c.) but it is the duty of servants to
rum autem est, diligere heros, love and honour their masters; and
ac honorare; fideliterque ex- faithfully to discharge the works im-
sequi demandatas operas; & posed on them; and to prevent incon-
præcavere incommoda; & vi- veniencies; and to live peaceably with
vere concorditer cum conser- their fellow-servants; nor impudently
vis; nec oggannire impudem- to chat, &c. unless they would be
ter, &c. n. velint tractari ser- handled like slaves.
viliter.

CAP. LXXXII.

Oeconomice mutationes.

Domestical changes.

762. Fit interdum immu- 762. Now and then there is made
ratio status æconomici; cum a change of the household state;
vel habitatio ipsa transfertur, when either the habitation it self is
per demigrationem aliò; vel removed, by departing to some other
d'scumpitur cohabitatio fami- place; or the cohabitation of those
liarium. that are of the family is broke up.

763. Nam si familia incre- 763. For if the family increaseth,

scit, ut eam nequeat capere domus una, aut sustentare locus unus, vel speratur aliubi melioratio rei familiaris, commigratur inde aliorum, convasatis reculis mobilibus, & translatis una; immobilibus autem divenditis.

764. Conjuges interdum sejungit adulterium alterutrius, ut fiat inter ipsos divorcium: sed barbaries est, repudiare nuptiam nulla de causa, tantum quod displiceat cum illa degere vitam conjugialem.

765. Quidam improles adoptant extraneos, qui dicuntur filii adoptivi; suntque hæredes jure adoptionis, rursus alii exhæredant filios, propter facta propudiosa: imò & abdicant e familia.

766. Atque tum cessat officium parentale per abdicationem vel emancipationem filii, sic ut & elocationem filiarum: herile autem, si famuli resignant servitium, aut nos ipsi renunciamus eis: sed cum conjugium reiteratur à viduatâ, aut adoptatur alienigena proles; aut adsciscitur novum famulitium; ibi mutatio pensatur permutatione.

that one house cannot hold it, or one place maintain it, or the bettering of ones estate is hoped for elsewhere, they remove from thence to another place, packing up their moveable goods, and carrying them along with them; but selling [putting off] those that cannot be remov'd.

764. Now and then the adultery of either of them parteth man and wife, so that there is a divorce between them; but it is a base thing, to put away a wife for no reason, only because he doth not like to live with her in marriage.

765. Some having no children adopt strangers; who are called adopted children; and become heirs by right of adoption; again others dis-inherit their sons, for uncivil actions: yea and turn them out of the family.

766. And then the parents duty ceaseth by dis-inheriting or releasing of a son, as also the putting forth of a daughter; but the masters, if the servant resign [give up] their service, or we our selves put them away; but when widowed persons are married again, or a foreign issue is adopted; or a retinue of new servants entertained, there the change is made good by an exchange,

CAP. LXXXIII.

Politia: ubi iustramen urbis.

Policy: where the survey of a city.

767. *Respublica* dicitur, reductio familiarum multarum sub regimen unum: instituta cō, ut omnes queant degere tranquillè, & agere sua impædite, neque potentior opprimat imbecilliorē.

767. The bringing of many families under one government, is called a commonwealth: instituted therefore, that all may live peaceably, and do their business [manage their affairs] unbindered, nor the more powerful oppress the weaker.

768. Ad hanc rem opus est 1. adunatione domiciliorum; quæ minor, appellatur pagus; major, oppidum; maxima, urbs. 2. Limitatione ordinum, ut alii præ sint, cum potestate & jurisdictione; alii subsint, cum subjectione & obsequela. 3. Certis legibus, quibus omnes & singuli colligati sunt, in corpus unum.

768. For this purpose there is need of 1. the uniting of dwellings; which if less, is called a village; larger, a town; greatest, a city. 2. the bounding of degrees, that some may rule with authority and jurisdiction; others be kept under, with subjection and obedience. 3. certain lawes, by which all and every one are bound together into one body.

769. Forma regiminis est triplex: quippe administrat rempublicam 1. alicubi plebs ipsa, permittans inter sese officia per vices, diciturque *democratia*: 2. alicubi optimates, diciturque *aristocratia*: 3. alicubi potitur rerum unus, solus, diciturque *monarchia*.

769. There is a threefold form of government; for in some places 1. the [commonalty] governeth the commonwealth, changing amongst themselves the offices by turns, and is called a democracy or state: 2. in other places the chief men rule, and it is called an aristocracy: 3. in other places one is alone supreme, and it is called a monarchy.

770. Circumvisamus urbem: ubi quaeritur, ut habitari queat tutè, amœniter, commodè.

770. Let us take a view of a city: where it is required that people may dwell safely, pleasantly, conveniently.

771. Turæ habitationi servit circummunitio: cum op-

771. Fortifications serve for safe dwelling: when on the outside the

pidis extrorsum circumdantur
menia, fosse, valla, imò & val-
li; inter quos intervallum est,
introrsum verò pomerium, quâ
civibus datur accessus ad mu-
nimenta: tandem locis editio-
ribus specula, in quibus civici
excubitores excubant, vigilisque
vigilant.

772. *Portæ solent præmu-*
nire bipatentibus valvis; (&
deinsuper impendentibus cata-
ractis) obsepîræque pontibus
seu stabilibus seu subductili-
bus.)

773. *Amœnam habitationem*
facit amœnitas situs, & ele-
gans prospectus & decora
turrim; tandêmque nitida in-
ædificatio platearum: nempè
ut primarii vici, (habentes
utrinque contiguas ædes) sint
ampli; licèt juxtim transcur-
rentes angiportus, sint ut plu-
rimùm angusti, & impervii.

774. *Auger gratiam, si in-*
teriora domuum sint pervia,
præstructis porticibus, ut pa-
teat siccus transitus tempesta-
te pluviosâ: plateæ verò ipsæ
stratæ lapidibus, nè ambulari-
ones sint lutosæ.

775. *Commodè habitatur*
urbs, sita loco salubri (non ad
palustria, virus exhalantia) &
qui benè prospectum est omni-

towns are surrounded with walls,
trenches, rampiers of earth, yea
and palisadoes, between which there
is a space: but on the inside a porten,
whereby the citizens have passage
to the town-walls: lastly, in higher
places watch-towers, in which the
city centinels keep centry, and the
watch-man watch,

772. *They are wont to fence the*
gates with two leav'd doors, (and
moreover with portcullices hang-
ing over head,) and to secure them
with bridges (either fast or draw-
bridges.)

773. *The sweetness of the situa-*
tion, and a fine prospect, and the
adornings of the turrets, & at length
a neat building of the streets make it
a pleasant dwelling: to wit, that the
chief streets, (having on both sides
houses joyned together) be large;
although the lanes [allies] crossing one
another are most commonly narrow,
and unpassable,

774. *'Tis more grateful, if the*
houses be passable with pent-houses
built before them, that there may be
a dry passage in wet weather; but the
broad streets themselves paved with
stones, that the walks be not miry
[dirty.]

775. *A city is conveniently in-*
habited, being seated in a wholesome
place (not neer fens, that breath
forth poison) and that is well fur-
bus

bus necessariis & exempli gratia, publicis ædificiis & ultro affluente aqua, & facile parabilibus victualibus, lignis, &c.

776. Publica ædificia sunt; curia pro conventu senatus; prætorium, pro exercendis judiciis; (cum adstructo carcere pro custodia delinquentium;) ædarium & armamentarium, pro asservando publico ære & armis; schola, pro exercenda juventute; templa, pro religiosis conventibus; tandem balnea, diversæ pro diverso sexu: ubi lauturi exaunt vestimenta in apodyterio, custodienda à vestissipio, ingrediunturque præcincti castula.

777. Dehinc sunt, prothodochia, receptacula mendicabulorum & nosocomia ægrotantium, & orphanotropeia, pro enutriendis misellis pupillis, (aut exposititiis, sicubi probra ista fiunt,) & hospitalia (xenodochia) pro introducendis hospitibus peregrinis; atque diversoria, ubi advenæ divertant, vel etiam popinæ, ubi edulia semper reperiantur parata; sicut & potulenta in caponis & anapa-

778. Nova debent plura esse in populosa civitate pro venalibus rebus; & distincta lo-

nished with all necessaries; for example sake, with publick buildings, and water coming in of it self; and victuals, wood, &c. easie to be had.

776. Publick buildings are; a court for the meeting of the senate; a town-hall, for pleading of tryals; (with a prison near hand, for the keeping close of offenders:) a treasury and an arsenal, for keeping of the publick money and arms; schools, for the training up of youth; churches, for religious assemblies; finally, baths, several according to the several sex: where they that are to wash put off their clothes in the shifting-room, to be kept by the keeper of the wardrobe, and they go in with an apron girded before them.

777. Next are, the receptacles of beggars, alms-houses; and of the sick, hospitals; and hospitals of orphans, for the maintaining of poor fatherless children, (or foundlings, if any such shameful things be done any where) and guest-houses for the entertaining of foreigners; and inns, where strangers may lodge: or also victualling-houses, where meats may alwayes be found ready drest; as also drink in ale-houses and taverns.

778. There ought to be very many markets in a populous city for things to be sold; and distinct in places,

cis, ut scias ubi quid quæras : nimirum alibi forum pecuarium (equarium, boarium, suarium;) alibi olitorium, piscatorium, carnarium, &c. alibi denique scrutarium, ubi scrutarii venditant scruta & ablesta; manganes autem interpolatas vestes, si quas circuitores vendere non possunt.

779. *Cpiscina* habentes aliquid sordium, aut strepitus, optime locantur in suburbio; ut *laniena*, *ustrina*, sordescensque officinae *cordorum*, & strepitantes *fabrorum* : *cloaca* verò & *forica* in recessibus platearum.

780. *Aqueductus* sunt ab aquilege, seu per aperta incilia, seu per occultos canales, derivatis è montanis scatebris, & effundentes aquam hinc inde in *castella* (aquaria;) in defectu montanalis aquæ, fluvialis diffunditur machinis tractoriis; aut effodiuntur putei, circumdati oras crepidine: unde aqua hauritur *siculis*, (aut *urnis*;) sive *uncino*, sive *gigillo*, sive *collenone*, sive *anflia*, ubi nè quidem talium copia est, constituitur *cisterna* de pressiore loco, in quam pluviales aquæ confluunt per *collicias*.

that you may know where to look for anything; to wit, here a beast-market (for horses, oxen, swine,) there an herb-market, fish-market, flesh-market, &c. finally in another place a rag-market, where the brokers sell their pelf [lumber] and rags; but scourers, clothes trimmed up again [new-turkized,] if they that go up and down cannot sell them.

779. Shops that have any filth or noise, are placed best in the suburbs; as butchers shops, forges, and the filthy stalls of cobblers, and the loud shops of smiths [farriers:] but the common draught-houses [jakes] and privies [houses-of-office] in by-corners.

780. Water-courses are made by the water-engineer, either by open trenches, or close pipes brought [convey'd] from mountain springs, and pouring out the water up and down into conduits: for want of spring-water, river-water is let out with drawing-engines; or wells are digged, the brink being surrounded with a verge; from whence the water is drawn with buckets (or pitchers;) either with a hook, or a screw, or a swipe, or a pump: where there is none of these to be had, a cistern is set in a low place, into which rain water flows thorough gutters [spouts.]

Civilis societas.

781. Ut bene sit urbis omnibus, opus est eos distingui in ordines certos; & assignari cuius certam functionem; provideri denique ut quisque agat sua, aut re corrigatur, si quid exorbitationum est.

782. Ordo civium est, quod alii sint patricii, oriundi claris prosapiis; alii ephori, cooperati in magistratum (sive suffragiis, sive subfortitione); alii plebs, privata curantes; omnes discernendi cognominibus familiarum, propriisque prænominibus & agnominibus.

783. Primores magistratum sunt senatores, invigilantes publicæ salutis; & prætores, vacantes litigiis componendis; ædilesque, inspectores publicarum ædium; & tribuni plebis, procurantes ut populus contineatur in bono ordine, & quodvis collegium intra limites suorum statutorum & privilegiorum.

784. Hi tribuni dividuntur alicubi in duumviros, triumviros, septemviros, decemviros, centumviros, &c. quorum officium est ferre plebiscita, (sed ut ea habeat ratam senatus;) horum ra-

Civil society.

781. That it may be well with all that belong to the city, it is necessary they should be distinguished into certain ranks; and a certain duty appointed to every one; finally care be taken, that every one doth his own business, or be set to rights, if there be any thing amiss.

782. The order of citizens is, that some be noble, descended of gallant families; some governors chosen into the magistracy (either by votes, or lot:); others commons, taking care of private affairs; all to be distinguished by the surnames of their families, and their own Christen-names, and by names.

783. The chief of the magistrates are senators, watching over the public safety; and prætors [lord-mayors,] busied in composing quarrels; and the ædiles, overseers of public buildings; and tribunes of the commons [sheriffs,] taking care that the people be kept in good order, and every company within the bounds of their statutes, and privileges.

784. These tribunes are divided in some places into two, three, four, seven, ten, an hundred men, &c. whose office it is to make orders [acts] (but to be ratified by the senate;) yet the jurisdic-

men juris dictio (duumviralis, triumviralis, &c.) non est diuturnior, quam in duumviratu, septemviratu, centumviratu, &c. relinquantur.

785. Dum senatus agit consessum in curia (ubi album senatorium, & matricula civium, & civica acta asservantur;) consul (præsidens directioni annuatim, aut ei substitutus proconsul) proponit deliberanda: consulares viri sententias dicunt; syndici assidentes decidunt intricatos casus; notarii confignant conclusa. (N. B. Romani deligebant dictatorem in desperatis casibus, qui imperaret absoluto arbitratu, quibus vellent, quicquid vellent.)

786. Opifices habent suas sodalitates, suasque curias, ubi novitius professus artificium, exhibet artis specimen curionibus, demumque in ordinem recipitur: infima plebs sunt mercenarii proletarii que, multitudo.

787. Civium est, præstare sibi mutua officia; licet alius sit honoratior præ alio; aut magis privilegiarius, hoc est, immunior à censu & oneribus: (solent enim quidam indigenæ eximi; peregrini sunt vectigales, eorumque bona cadu-

tion of these, (of the two, three, &c.) lasts no longer, than they continue in the office of the two, (seven, hundred, &c.)

785. Whilest the senate keep their sessions in the court (where the list of the senators, and the register-book of the citizens, and the city records are kept; the consul [major] (that yearly presides for direction, or the proconsul under him) proposeth things to be debated; the consulars give their votes; the recorders [town-clerks] sitting by, make an end of difficult cases; the notaries set down the things concluded of. (The Romans in desperate cases chose a dictator, who might with absolute power command whom he would, what he would.)

786. Trades-men have their companies [corporations,] and their halls, where a young beginner professing the trade, gives a trial of his skill to the masters of the company, & is at length taken into the societie: the lowest sort are hirelings, and the rabble rout.

787. It is the part of citizens, to do courtesies for one another; although one be more honourable than another, or hath more privilege, that is, be more free from tax and burthens (for some natives [home-born] are wont to be exempted; foreigners [strangers] are tributary [pay toll, tax, custome] and their goods are forfeir.)

788. Quando

788. Quando cives rarehant, admittuntur novi municipes : quando superabundant, colonia emittitur aliò, ut ex illis aliisque convenis, fiat novum municipium.

788. When the citizens grow few, new denizens are taken in; when they are too many, a colony is sent into some other place, that of them and other incommers, there may be made a new corporation [borough.]

789. Magistratum est videre ne respublica capiat quid detrimenti : quod fieret, si permitterent 1. quenquam civium vivere otiose, neque advigilare suis rebus : 2. aut vestire se supra statum, aliòve luxu prodigere patrimonium : 3. aut rursum facere questum malis artibus, & aliis præripere sua : 4. aut tollerare publica inhonestamenta, & commestationes, popinationes, ganeas, lupanaria, labem juvenutis : 5. aut distribuere publicas functiones secundum personas, non secundum aptitudinem : 6. conniverentque ad omnia præpostera : 7. & non sufficerent defunctis alios : 8. aut non contribuere salaria iis qui ministrant publico.

789. It is the duty of magistrates to see, that the commonwealth receive no damage : which would be, if they should permit 1. any of the citizens to live idly, nor look after their business : 2. or to clothe himself beyond his state, or by other debaucherie to spend his patrimonie : 3. or again to get's living by evil courses, and to take from others their own : 4. or if any should allow of publick naughtiness, revels, riots, carousing, brothel-houses, stews, the corruption of youth : 5. or if they should distribute publick offices according to persons, not according to their ability [fitness :] 6. and wink at all disorders : 7. and should not supply others in the room of those that are deceased : 8. or not give out salaries to them who serve the publick.

790. Enimvero in bene constitutis rebuspublicis ad omnia sunt 1. severe leges non facile novandæ, nedum temerandæ, (ut sumptuariae, & de præciis rerum, & manupreciis, &c. ut ne quis exlex, aut illex sit, possitque defraudare alium ;)

790. For in well governed commonwealths, for all things there are 1. strict laws, not easie to be changed, much less broken (as those of charges, and of the prices of things, and the wages for workmanship ; &c. that none be outlaw or lawless, or may defraud [cheat, cozen] another ;)

& 2. *justa executio in violatores legum, sine prosopolepsia: cōque* 3. *universaria examina, ubi quisque cogitur reddere rationem, quā ratione victum querat: nē cui (suo malo) liceat esse otioso, aut in alios iniquo: aut exercere mendicantem ostentatim: imo etiam magistratus ipse, si quem expilavit, repetundarum conetur.*

791. *Nisi hæc observantur (inprimis autem ut juvenis recte educetur) subnascitur indubitanter perturbatio rerum, furta, rapinæ, latrocinia, metreticia, mutux oppressiones, pauperies, subversio denique tantò facilius, quanto respublica fuerit populosior.*

792. *Specialis cura magistratum est, in providendo communis 1. de sufficientia rerum, 2. de prædiis valetudinis, & administranda justitia: illud per mercatores, illud per medicos, hoc per judices.*

and 2. a just execution on those that violate the laws, without respect of persons: and 3. for that end, yearly examinations, where every one is compell'd to give an account, after what manner he gets his living: that none (to his ill) may be idle, or unjust to others: or beg from door to door: nay, the magistrate himself, if he hath wronged any one, is bound to make restitution.

791. *Unless these things be observed (but especially that youth be rightly educated) without doubt there ariseth a disorder of affairs, thefts, rapes, robberies, whoredomes, mutual oppressions, poverty, at length destruction, by so much the easier, by how much the commonwealth is more populous [full of people.]*

792. *The special care of magistrates is, in providing the commonity 1. of the sufficiency of things, and 2. the support of health, and 3. the administering of justice: the first by merchants, that by physicians, this by judges.*

CAP. LXXV.

MERCATORES.

MERCHANTS.

793. *Quia non omnis tellus fert omnia, debent homines communicare sibi sua bona, quæ superfluent hic, transmittendo alio, & quæ deficiunt hic, adsciscendo aliunde, ut am-*

793. *Because every land doth not yield all things, men ought to communicate to one another their goods, those that abound in one place, by sending them over to another, and those things that are wanting here,*

etiam à transmarinis locis : cui negotiatione est nomen mercaturæ, occupata circa invectionem & evectionem rerum ; suo & reipublicæ bono.

794. Invehenda sunt (ope *velatæ & naviculariæ*) necessaria ; quæ domi desiderantur, ut defectus sarciantur, & quæ supersunt evchenda, nè sine usu deperiant : hæc est summa ratio mercimoniorum ; exercenda facillimè in locis opportunis, maritimis puta, aut ad fluvios navigabiles sitis.

795. Diuturnus mos fuit, permutare merces ipsas, (cuiusmodi submutationes necdum defixæ sunt usurpari :) postea dependebatur insectum æ (æpentum, aurum) secundum indicta pretia rerum ; tandem reperta est moneta, hoc est, æ signatum caractere valoris, quò procedat expeditiùs tum indicatio pretii, & licitatio, tum contractio & solutio ; nunc etiam cambiunt pecuniàm per *collybum*, viâ valde compendiarîâ.

796. *Mercatores* maioris nominis mittunt suas merces venundandas ad celebria emporia ; sed *insitatores*, *tabernarii*, *nundinatores*, *circumcurstant*

by fetching them elsewhere, although from beyond-sea-places : the name of which employment is merchandize, bustled about the bringing in and carrying out of things, for the good of themselves and the commonwealth.

794. There are to be brought in (by the help of carriage and shipping) necessities ; which are wanting at home, that the defect may be supplied, and those that are over and above to be carried out, that they may not without use be spoiled : this is the chief reason of traffick, which may be most easily exercised in places convenient, to wit, situated near the sea, or navigable rivers.

795. It was a long custome, to change [chop] wares (such changings are not as yet left off :) afterward brass (silver, gold) was weighed unwrought [bullion] according to the set prizes of things : at length coin was found out, that is, money marked with the character of the value, to the end that as well the setting of price and cheapning, as also the bargaining, and paying might the more readily proceed ; and now they exchange money by bill of exchange, a very readie way.

796. Merchants of greater credit send their wares to be sold at famous marts [staple-towns] but sale-men, shop-keepers, fair-keepers, travel up and down from town to oppidum,

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oppidatim inque anniversariis
mundinis, aut hebdomadariis
mercaturis, venum exponunt
sua sub caduceis, venditque
involvunt cucullis: propale
distrahunt sua viaticum, vaticum,
angulaticum, domesticaticum.

997. Genus venditionis est,
tum res veniunt auctione: ubi
venditor ostendit rem promer-
catoriam (circumversando eam)
circumstanti turbæ, & indicat,
quanti liceat: tum aliquis
emptorum licetur, alius contrahi-
tur, auctando pretium; donec
res addicatur pollicenti plu-
timum.

998. Sed quia fraudes in-
terveniunt, oportet esse cautum
in mercando: quippe rari
commercantium contenti sunt
lucello, plerique nimium qua-
rum querunt vendentes magni,
quæ emerant vili; ne tamen
sibi res deprecietur, ejurant
tantidem constare: aut impostor
supponit merces verustas, obso-
letas, situ corruptas, pro re-
centibus: aut adhibet mensuras
fallaces, ærofa numismata, &c.

999. Caritas annonæ ingra-
vescit subinde, aut remittit,
pro eadem abundantia, vel
penuria; (rarum enim carum,
& carum charum:) sæpe ta-
men monopolæ in culpa sunt;

town, and in yearly fairs, or weekly
markets, under booths set out their
wares to sell, and being sold fold
them up in brown paper: pedlars sell
off their ware by the high-way-side,
in the streets, in corners, from
house to house.

997. There is a kind of selling,
when things are sold by auction
[port-sale:] where the seller sheweth
the thing to be sold (by turning it up
and down) to the people standing
round about, and tells them, what it
is worth: then one of the buyers bids
a price, another out-bids him; by
raising the price; and if the thing be
assured to him that bids most.

998. But because deceits inter-
vene, one ought to be careful in buy-
ing, because few traders are content
with small gain, most of them get
over-much, selling those things dear,
which they had at a low rate [cheap:]
yet lest their ware should be under-
valued, they swear it cost them so
much: or the impostor [cheater] coun-
terfeits old, stale, moth-eaten ware,
for new ones: or makes use of false
measures, brass-money, &c.

999. The dearthness of provision
grows high ever now and then, or is
greater or less, according to the plen-
ty or scarcity of it: (for that which
is rare is dear, and that which is
dear is choice:) yet oftentimes the

qui omnia præmercando & monopolists are in fault, who buy
postea pro lubitu taxando, ve- ing all things up, and rating them
xant communiatem, cui nun- afterwards as they please, vex
quam bene consulitur, ubi mo- community; which never thrives
nopolia permittuntur. where monopolies are allowed of.

800. Ubi res deliberata su- 800. where the thing weighed
perpondio adaugetur, est ap- increased with over-weight, it
pendix; si quid adjicitur, man- call'd surplage; if any thing be ad-
dissam vocant: sed expendere ded, they call it vantage: but
liberalius, facit dispendia, quæ weigh out liberally, causeth waste
depauperant; parcius, com- which maketh poor; sparingly, thrives
pendia, quæ opulentant. which maketh rich.

CAP. LXXXVI.

Medici cum pharmacopolis Physicians, with apothecaries
& chirurgis. and chyrurgions.

801. Accersit morbos intem- 801. It is true that diseases are
perantiâ, verum est: sed & hoc, got by intemperance: but this also,
vix quonquam posse vivere tam that scarce any one can live so exactly
accuratè (in hac jam rerum (in this corruption of things now)
corruptione) quin ægritudines but sickness will happen.

802. Medicus ergo præscribit 802. Therefore the physician
sanis dietam, ægris pharmaca. prescribes a diet to those in health,
to the sick medicines.

803. Dietam præscribit (quæ 803. He prescribes a diet (which
est optima medicina, quippe is the best medicine, because most se-
securissima, & sine violentia) cure, and without violence) while he
dùm docet moderari cibum & teacheth them to moderate their
potum, somnum & vigilias, reple- meat and drink, sleep and watch-
tionem & exinanitionem, corporis ing, fulness and emptiness, the
& animi commotiones, nè quid motions of body and mind; that
istorum admittatur ante natura- none of them be entertain'd before
le desiderium, nec extendatur natural desire, nor be extended be-
ultra satietatem, nec adhibea- yond satietie, nor otherwise apply'd
tur aliter, quàm expediat. when is fitting.

804. Invisens ægrum, non aggreditur medicationem temerè, (ut solent circumforanei medicastri, & mulomedici: sed indagat prius morbi speciem, sedem, causas, non tantum ex relatione decumbentis (quâ parte quid doleat, &c.) sed ex aliis signis: nempe 1. ex læsione functionum, (quæ demonstrat statum animalis facultatis:) 2. ex articularum pulsu (qui prodit, quomodo se habeat vitalis facultas: 3. ex inspectione lœtii (quod detegit constitutionem naturalis facultatis.)

805. Deprehenso statu facultatum, insinuat prognosin, si ne morbus lethalis, an salutaris, vel anceps: eoque præcognito, irremediabilem (immedicabilem) relinquit intantum; salutarem aggreditur medelis confidenter; ancipitem, nonnisi præfando eventus dubios; præsertim die critico, & anno climacterico.

806. Dum suscipit curam, ante omnia mitigat dolores certis mitigatoriis; & conservat naturalia, quæ videt superesse in ægrotante (ut natura corroborata juvet propellere inimica sibi:) demumque insit oppugnare præternaturalia illa; jam diuturnis

804. Visiting a sick body he doth not rashly undertake the cure (as quacksalvers and mountebanks are wont:) but first he enquireth after the kind; seat; causes of the disease, not only by the relation of him that is sick (in what part he ailes any thing, &c.) but by other signs: to wit 1. by hurting of the functions, (which shews the state of the animal faculty:) 2. by the beating of the pulses (which discovereth, how the vital faculty stands: 3. by the viewing of the urine (which manifesteth the constitution of the natural faculty.)

805. Having apprehended the state of the faculties, he prognosticates, whether the disease be mortal, or curable, or doubtful; and that being fore-known, he gives him over that is incurable; him who is likely to live he takes in hand confidently; him that his disease is doubtful; only with foretelling doubtful events; especially on the critical day, and climacterical year.

806. When he taketh the cure in hand: first of all he mitigates the pains with certain lenitives; and preserveth the naturals, which he finds are remaining in the patient (that nature being strengthened may help to drive out those things which are contrary to her: and at last begins to set upon those præternaturals, one

(sapd enim magni morbi *while with diets (for oftentimes great*
 curantur solâ abstinentiâ & *diseases are cured only by abstinence*
 quiete,) jam pharmaceuticâ jam *and rest) now and then with physick*
 chirurgicâ. *now and then with surgery.*

807. *Dieta reficit diminutas vires, non tantum moderatione alimenti & quietis, sed & externis fomentationibus & frictionibus, suffitûque.* 807. *With diet he recovers enfeebled strength: not only by the ordering of food and rest, but also by outward fomentations and frictions [chafings,] and strong smells.*

808. *Pharmacis profligat ea quæ molesta sunt: tum illa alterando, tum evacuando, tandem membra confortando.* 808. *With medicines he drives away those things, which are offensive as well by altering them, as also by emptying them, at length by strengthening the limbs.*

809. *Aterantia (remedia) sunt, quæ calefaciunt, aut frigefaciunt, humectant aut siccant: tum verò ut peccans materia possit facilius educi, attenuat eam præparatoriis, vel incrassat, relaxat vel adstringit, emollit vel indurat, ut res postulat.* 809. *The altering (remedies) are those which heat or cool, moisten or dry: but then that the peccant humour may the more easily be drawn forth, with preparatories he thins it, or thickens it, he loosens or binds it, he softens or hardens it, according as there is occasion.*

810. *Evacuantia sunt, cum (per dejectionem) vomitoria & purgantia, & (per urinam) diuretica: tum sudatoria & sternutamentum ciencia, ut & gargarismi, &c. quibus eliminantur exitiosi humores; antidota item, quibus pelluntur peremptoria venena; & amuleta, quibus depelluntur fascina.* 810. *The emptying are, both upward and downward (by seige) vomits and purges, and by (urine) diureticks: and also those that procure sweat, provoke sneezing, and also gargarismes, &c. by which hurtful humours are driven out; also antidotes, by which deadly poisons are expell'd; and amulets [spells,] by which witchcrafts are driven away.*

811. *Roborantia sunt, quibus aliquod membrum peculiariter confortatur: ut pe-* 811. *The corroborating are those by which any part is peculiarly comforted: as the breast with pectorals,*

aus thoracicis, cordiacis, ventriculus stomachicis, jecur hepaticis, lien splenicis, renes nephreticis, articuli arthriticis, &c.

the heart with cordials, the stomach with those for the stomach; the liver with those that are good for the liver; the spleen with those for the spleen; the kidneys with those for the kidneys; the joints with those for the joyns.

812. Invaletudine profligatâ, sanitatêque recuperatâ, medicus celebrat soteria cum revalescente & ab illo remuneratur soteris: sed restitutio semiperfecta (dùm quis non integrè convalescit, etiâmsi sentiat se revelatum) facit valetydinarium aut obnoxium infirmitatibus; aut (quod pejus) clinicum; aut (quod pessimum) illidit in recidivam, penissimè assigentem.

812. The distemper being driven away, and health recovered, the physician celebrateth with the party recovered the feasts of recovery, and is rewarded by him with fees: but a cure half-wrought (whilst one is not quite well, although he find himself somewhat eased) maketh one sickly [crazie,] or subject to infirmities; or (what is worse) bedrid [to keep ones bed;] or (what is worst) throws him into a relapse, bringing him to death's door.

813. Utuntur medici in suis præscriptionibus (quas vulgò receptas vocant) notis talibus: R̄ recipe; ℥ libram; ℥ semis; ℥ unciâ; ℥ drachmam; ℥ scrupulum; gr. granum; g. guttulam; p. pugillum; m. manipulum; ana, de singulis tantundem, &c. Vocant autem id basin, quod primarium est inter ingredientia, reliqua adjuvantia & corrigentia.

813. Physicians use in their bills, (which they commonly call receipts) such like marks: R̄ take; ℥ a pound; ℥ half a pound; ℥ an ounce; ℥ a dram; ℥ a scruple; gr. a grain; g. a drop; p. a pugil; m. a great handful; ana, as much of each, &c. but they call that the basis [ground] which is the chief among the ingredients, the rest, to help and correct it.

814. Juxta quas formulas pharmacopœus præparat medicamenta in laboratorio, includitque liquida vitreis guttis & ampullis; agida ligneis

814. According to which forms the apothecary prepares [gets ready] medicines in 'e laboratory, and putteth up the liquid ones in glasses and vials; the dry ones in drawers and

capsellis & pyxidibus; reliqua
 cilibus seriis ac fidelis, vel
 stanneis lagenis: & circumpo-
 nit per repositoria, adscripta
 cuius sua nomenclatione.

815. Comportat verò me-
 dicamentariam materiam un-
 deunque, ut nec averseetur ipsa
 rerum excrementa, imò toxica
 (quippe nihil est quin contineat
 aliquid medicamentosi:) po-
 tissimam tamen partem desumit
 ex herbis, idèoque oportet esse
botanicum.

816. Gregales horum Chy-
 mici parant non promiscuè
 quasvis medicinas, sed solum-
 modò spirituosas; extrahendo
 intimas essentias rerum: quia
 profundiores vires tenaciorum
 rerum patiuntur separari,
 tundendo aut macerando;
 exugendæ sunt vi ignis: con-
 vertendæque aut in spiritum
 & oleum, distillando; aut in
 flores, sublimandos; aut in sal,
 calcinando.

817. Quibus operationibus
 eliciuntur primo decocta & suc-
 ci, fluidæ medicinae: secundò,
 balsama, extracta, tincturae, mol-
 les: tertio pulveres & croci,
 magisteria & crystalli, sicca; ex
 quorum mistura porro paran-
 tur compositæ medicinae quam
 plures, intus vel extra usur-
 pandæ.

boxes, the rest in gally-pots and jugs,
 or pewter pots: and fettereth them
 round the shelves, writing on every
 one its name.

815. But he gathereth his medi-
 cinal stuff [drug] from every place
 and thing; so that he doth not loath
 the very excrements [refuse] of things,
 nay poisons (for there is nothing but
 contains something of medicine;) yet he taketh the chiefest part from
 herbs, and therefore he ought to be a
 herbalist [simpler.]

816. Chymists that are of their
 gaig, do not prepare all sorts of me-
 dicines promiscuously, but those only
 which are spirituous; by extracting
 the most inward essences of things; be-
 cause the more deep virtues of cley-
 things do not endure to be separated
 by pounding or steeping; they are to
 be fetched out by the force of fire:
 and to be turned either into spirit
 and oil, by distilling; or into flow-
 ers, by sublimating; or into salt, by
 calcining.

817. By which operations are got out,
 first decoctions and juices, moist me-
 dicines: secondly, balsams, extracts,
 tinctures, soft ones: thirdly, pow-
 ders and saffrons, magisteries and
 chrystals, dry ones: by the mixing
 [mingling] whereof many compound
 medicines are further prepared, to be
 applied [taken] inwardly or outward-
 ly.

818. Intus sumuntur julebi, conditi melle & saccharo; & syrupi & linctus, julebo paulo concretiora, utraque tamen fluxa; tum electuaria, conserva, theriaca & varia condita, mollicula: deindè confecta, pilule, pastilli (rotule) & orbiculati trochisci, conquadrataque morsula, &c. solida.

819. A foris applicantur corpori linimenta & unguina, mollicella, cerota & emplastriva, spissiora; oculis, collyria; dentibus, dentifricia; ventri, fomenta; ano, chysteres & suppositoria.

820. Chyrurgus commodat manum suam medico, ubi mendendum est ferro & igne: nempe secans phlebotomo venas; excicans autem verrucas, aliisque excrecentias; & aperiens abscessus; & radens ossa scabra; limansve prominentia; ferransve emortua; aut perforans (ob subtrus latens pus,) perurens denique putridas carnes cauteriis, suscitansque fonticulos causticis medicamentis, ad erivandum humores pravor.

821. Idem reponit suis locis membra luxata, aut prolapsa; intorta verò, curva, gibbosa, reducit ad nativam

818. Inwardly are taken juleps seasoned with honey and sugar; and syrups and licked medicines, (somewhat thicker than a juleb,) yet both fluid; then electuaries, conservs, treacle, and several confectiions, somewhat soft: then confects [comfits,] pills, balls, rolls, and roundish trochisks, and lozenges squared, &c. solid ones.

819. Outwardly are applyed to the body oils and ointments, being softish, cere-cloths and plaisters; more thick; to the eyes, eye-salves; to the teeth, dentifrices; to the belly, pulresses; to the fundament, glysters and suppositories.

820. The chirurgion lendeth his hand to the physitian, when any thing is to be cured by steel or fire: namely opening veins [letting blood] with a steem; cutting away warts, and other excrescencies; and opening impostumes; and scaling ragged bones; or filing those that stand out, or sawing off those that are dead; or boring them thorough (because of the filth enclosed within) lastly, burning the putrified flesh with hot irons, and making issues with burning medicines, to drain away the evil humors.

821. He also setteth again limbs put out of joint or dislocated; and reduceth those that are bent, crooked, lunched to their native shape: &c.

figuram : eximit è vulneribus festucas, tela, & alia forinsecus illapsa : coadunátque labra vulnerum suturá ; consolidat ossa fracta inductione calli : adhibens (ubi opus est) deligationem , quæ fit fasciatione spleniorum, interdúmque circumligatione asserculorum.

draweth out of wounds splinters, arrow-heads, bullets, and other things that slip in from without; and closeth the lips of the wounds with a seam; he consolidates broken bones by drawing over a hard skin; making use (when there is occasion) of binding, which is done by swathing of collers; and sometimes by tying about of splints.

CAP. LXXXVII.

Judices : cum judicario processu, criminalique executione.

Judges : with judicial proceeding, and criminal execution.

822. Incolumitas reipublicæ conservatur administratione judiciorum : quâ sola constat sua securitas cuique, dum violentiæ sistuntur, & animadvertitur in violatores : ad minimum enim protestari licet adversus omnem usurpatorem alieni, & provocare ad jus.

822. The safety of the commonwealth is preserved by the administration of judgments : in which alone every ones security consists, whilst abuses are stopped, and the abusers punished : for we may at least protest against every usurper of another man's right, and appeal to the law [take the law of him.]

823. Forma judicii est triplex, 1. per amicabilem transactionem ; 2. per juridicalem processum ; 3. per rigidam executionem.

823- The form of judgment is threefold, 1. by a friendly transaction [composition;] 2. by a judicial process [trial at law;] 3. by a severe execution.

824. Amicabiliter componuntur controversiæ inter partes : ipsas rariùs immediate, sæpiùs interveniente tertio ; five ultro seipsum interponente, five delecto, in quem & committunt utrinque acquiescentes esse arbitrio ejus : arbitrio

824. Controversies are friendly decided between the parties themselves ; more seldome immediately, more often by the intervening of a third : whether putting himself in of his own accord, or chosen [made choice of,] to whose award they engage or both sides to stand : they call

plinters, *num vocant, & arbitrium ju-*
er things dicium.

d closeth 825. Si non allubescunt
 a seam, pacifica media, & collibet ex-
 nes by periri jure, sectantur forum:
 making ubi judex præsidet armatus au-
 of bind- thoritate publicâ, instructusque
 hing of ministeriis apparitorum, accen-
 g about surum, præconum; exercens judi-
 cia diē fasto, abstinens nefasto.

826. Actor, aut in jus rapit
 oceed- rem notoriē improbum, peti-
 ion. que decidi causam summario
 mmon- processu, (de simplici & pla-
 nistra- no;) aut acturus juridico
 alone processu per *causidicos*, scribe
 whilst dicam eidem reo postulans eum
 abusers accessi in jus, (sunt enim for-
 præsti mulæ ad omnia constitutæ.)

827. Ergo reus citatur, vel
 ad tribunal prætoris, vel sub-
 cellia scabinorum, tanquam
 inferiorum judicum: qui aut
 prætendit clausulas, ut decli-
 net forum legali exceptione;
 aut se sistit indictâ diē; seu
 per se, seu per suum procurato-
 rem (mandatarium.)

828. Tum perficitur accu-
 satio & excusatio: accusato aut
 fatente, & excusante objectam
 culpam aut diffidente: atque
 tum producuntur probatio-
 nes, per testes juratos, si
 non sufficiat autoritas earun-

it an arbitration [reference,] and
 an arbitrary judgment.

825. If they like not of peaceable
 means, and are resolv'd to try it out
 at law, they attend the court: where
 the judge sits armed with publick
 authority, and furnished with the
 services of pursivants, serjeants,
 cryers on a court-[leet-]day, for-
 bearing on a non-leet [court-]day.

826. The plaintiff, either haleth
 into the court the defendant as a no-
 torious offender, and desireth the
 cause to be decided by a summary
 process (of right and plain) [by in-
 ditement:] or acting after a judi-
 cial process by lawyers, he commen-
 ceth a suit against the same defen-
 dant, requiring him to be summoned
 into the court (for there are appointed
 forms for all cases.)

827. Therefore the defendant is
 summoned either to the mayor's court,
 or the sheriffs, as inferiour judges;
 who either pretendeth petty excuses,
 that he may decline the court by a
 legal exception; or makes his
 appearance at the set day; either by
 himself or his attorney.

828. Then is finished the charge
 and reply: the accused party either
 confessing [pleading guilty,] and ex-
 cusing the fault laid to his charge, or
 denying it: and then proofs [eviden-
 ces] are produced [brought forth,] by
 sworn witnesses, if their authority
 dem,

dem, & affectio nuda: sed iurandum præscribitur verbis conceptis, nè jurator eludat per equivocationem.

829. Si causa non potest definiri illico, vadantur litigatores, ut compareant ad præfinitum diem: datisque vadibus, licet utrique parti vadere, & instruere suum advocatum, ut quisque sciat rueri causam clientis sui.

830. Incorrupti iudicis est, 1. non admittere clancularias delationes, sed delatores compellere, ut aperte agant. 2. non prolatare causas, sed insistere: 3. non sufferre perplexationes & sycophantias, sed inclamare: 4. vitareque præjudicia, nec propendere favore aut odio, huc vel illuc: 5. aut corrumpi largitionibus: 6. sed decernere simpliciter, secundum probatorum evidentiam, causarumque merita: absolvendo insonsem, damnando fontem (etiam ad refusionem expensarum litis,) nè protervia maneat impunita, sed ut luat qui peccavit.

831. Antequam sententia definitiva fertur, præses requirit vota assessorum, ratæque habet; decreta communi consensu non retractans nec rescindens.

and bare word be not sufficient: but the oath is set down in set words, lest the swearer should elude by equivocation.

829. If the cause cannot presently be ended [made an end of,] the parties give security to appear at such a day: and security being given, both sides may depart, and instruct his advocate [counsel,] that every one may know how to defend his clients cause.

830. It is the part of an uncorrupt judge, 1. not to admit of private informations, but compell the accusers to deal openly: 2. not to prolong causes, but to be speedy: 3. not to suffer vexatious suits and knaveries, but cry out on them: 4. and to avoid prejudices, neither to hang on this side or that for favour or malice: 5. or to be corrupted with bribes: 6. but simply to give sentence, according to the evidence of proofs, and the merits of causes; by acquitting the innocent, and condemning the guilty (even to the payment of the costs and charges of the suit,) that troublesomeness may not go scot-free, but that he who hath offended may suffer.

831. Before the definitive sentence is given, the judge requireth the votes of the rest of the bench, and ratifieth them; not retracting or disannulling things decreed, by common consent.

832. Promulgatâ decisione
causâ, executio fit ocyûs; nisi
dilatio impetretur interces-
sione alicujus, aut pars con-
demnata petat recognitionem
causâ; aut denique appellet
ad judicium superius, quali
casu locus est justitio, & com-
perendinâtionî, aut etiam
sequestrationi: at quod supe-
rior judex decreverit, impo-
nit finem controversiâ, nec
vilitigatores impunes relin-
quuntur.

833. Manifestariis præ-
varicatoribus infliguntur atro-
ces poenâ, ut alii deterrean-
tur à sceleribus; ubi lictor
rapit, lorîs ligat, vinctisquæ
vincit, sceleratos nebulones;
injiciens manibus *manicas*,
pedibus *coppedes*, collo *nu-
mellas*, & detrudens aliquos
in ergastula, ubi coppediti
exsequantur servilia opera; alios
rursus exponens spectaculo,
erectis in propatulo cippis;
alios tradens carcerario custo-
diendos in carcere, & ener-
vandos fame, squalore, & pe-
dore.

834. Enormes malefici tra-
duntur carnifici, subjiciendi
tormentis; hoc est, imponen-
di equuleo, & prægravandi
ponderibus, aut distringendi

832. The deciding of the cause
being published, execution is imme-
diately served, unless a forbearance
be obtained by the intercession of any
one, or the party condemned desireth
a recognizance of the cause; or finally
appeal to a higher court [power] in such
a case there is place for the staying of
a suit, and an adjourning it, or also
putting it to indifferent persons to
end: but what the higher judge doth
decree, setteth an end to the contro-
versie, nor are wranglers unpunished.

833. On notorious false-accusers
severe punishments are inflicted, that
others may be frighted from wicked-
ness; where the executioner hales a-
way, ties with cords, binds with bonds,
villanous rogues: fastning manacles
on their hands, shackles on their
feet, pillories on their necks, and
thrusting some into houses of cor-
rection, where being fetter'd they
may perform their drudgery; others
again exposing to publick view, set-
ting up stocks openly; delivering o-
thers to a goaler to keep in prison
[goal,] and to be mortified with
hunger, nastiness, and stink.

834. Lawless malefactors are
deliver'd to the executioner, to
suffer torments: that is, to be set on
the rack, and to be pressed with
weights, or to be stretch'd with strap-
fiddle.

fidiculis, distorquendisq; adu-
rendi, & sic cruciandi si nolint
confiteri citra torturam, noto-
ria propemodum: ut in con-
fessos demum supplicium con-
stituatur juxta promeritum.

835. *Scorta & scortatores*
caduntur virgis & flagris:
impudicis *postibulis* inuruntur
stigmata; ut & *proditoribus* ac
falsariis; *saccularii*, *abigei*, *pe-
culatores*, multantur fustibus
aut multa; vel strangulantur
suspendio, in patibulo suspensi:
alicubi & *farum* complices
(qui surreptas res clanculum
receptant) æquiparantur com-
pilatoribus ipsis, afficiunturq;
æquali noxâ.

836. *Machi*, *raptores*, (ef-
fractores) *plagiarii*, *homicidæ*,
& *lese majestatis rei*, decol-
lantur: *latrones*, *searii*, *pira-
te*, *sacrilegi*, *crurifragio* ple-
ctuntur: sed olim affigebantur
cruci (seu furcæ;) *parricidæ*
ver, *fratricidæ*, *infanticidæ*,
insuebantur cum serpente cu-
leo, aquisque meris suffoca-
bantur: *principum interse-
ctores* discerpuntur quadrigis in
diversum actis, bona verò il-
lorum confiscantur, aut publi-
cantur: *incendiarii*, *saga*, & *ve-
nesica*, cremantur super ro-

padoes, and to be tortured, scorched,
and so tormented, if they will not
confess without torture, such things
as are almost notorious; that at length
punishment may be inflicted on those
that confess according as they deserve.

835. Whores and whoremasters
are beaten with rods and whips:
shameless strumpets are stigmatized
[branded, burnt in the fore-head;] as
also runnagares and cheats; cut-
purves, stealers of cattel, pilfer-
ers, are punished with clubs, or a
fine, or are strangled, being hang'd
on a gibbet [gallows;] in some places
also the compliants of thieves (who
receive stolen goods) are made equal
to the thieves themselves, and un-
dergo the same penalty.

836. Adulterers, robbers,
(breakers of houses,) spirits, mur-
derers and traytors, guilty of
high treason are beheaded; high-
way men, cut-throats, pirates,
robbers of churches, have their
legs broke: but heretofore they were
fastned to a cross (or fork;) but par-
ricides, fratricides, murderers
of children were sown in a bag with
a serpent, and being plung'd into the
water were stifled; the murderers
of princes are torn limb-meal by
chariots driven several wayes, but
their goods are confiscated, or pu-
blickly set to sale: incendiaries
sorceresses, and witches, are burnt,

gum; blasphemi ilinguantur.

blasphemers have their tongues pull'd out.

837. *Calumniatores maligni, obreſcatoréſque, & qui libellis famolis, anonymè ſcriptis, immerentes ignominioſè traducunt, itémque convicti perjurii, mutilantur aliquo membro: aut condemnantur ad metallifodinas, vel ad trirèmes; aut exterminantur; hoc eſt, proſcribuntur, relegantur cum infamia, ſeu in locum certum, exiles dicendi; ſeu ad vagandum extorres: ut ſic etiam reſpublica liberetur purgamentiſ ſuis.*

837. *Malicious ſlanderers and backbiters, and thoſe who wiſh infamous libells, written without any name to them, ignominiouſly deſame thoſe that deſerve it not; and thoſe that are convicted of perjury, are maimed of ſome member: or are condemned to the mines or to the gallies; or are exterminated, that is, are proſcribed, ſent away with infamy; either to a certain place, and then they are call'd exiles; or to wander up & down, and then they are vagabonds: that ſo alſo the commonwealth may be rid of it's filth [off-ſcouring.]*

CAP. LXXXVIII.

Ritus recreationum.

The faſhions of recreation.

838. *Ut nè fragiles vires ſabaſcant aut elanguescant, ceſſatur quandoq; à ſeriis, daturq; aliquid temporis ludicris: quæ defatigatos oblectent ſpectatione, aut vegetent commotione, aut refocillent concertatione; quæ tria genera vacationum luſoriarum, quidni etiam curſim ſpeculemur?*

838. *That our frail ſtrength may not decay or grow faint, we now and then leave off our ſerious buſineſs, and ſome time is beſtowed on playes [ſports:] which when we are weary, delight us by ſight [ſhew,] or quicken us by motion, or reſreſh us by ſtriving together: which three ſorts of ſportful vacations, why ſhould we not alſo view in paſſage?*

839. *Præſtigiatores faciunt ſpectacula non injucunda vulgò: perſtringunt aciem oculorum mirâ volubilitate geſtulationum, ut miracula putentur, cùm tamen res per-*

839. *Juglers make ſights not unpleaſant to the common people, whilſt they dazle their eyes [caſt a miſt before them] with a ſtrange nimbleneſſ of doing their tricks, that they are thought miracles, when nevertheleſs*

gaatur

agatur pernicitate : nec non *funambuli*, non ambulantes solum super fune extenso in sublimi, sed & subsultantes, cum strictis ensibus (papæ quàm audaces !) dum sese librant haltere manibus gestato : itémque *larvati ludiones*, similesque *circulatores*.

840. *Scenici ludi* præbent spectaculum plausibilius : ubi in theatro historicè representantur quædam memoranda antiquorum gesta ; idque ab *histrionibus* ; vel *personatis mimis*, prodeuntibus à sipario in proscaenium : si argutè, applauditur illis ; si inscitè, excluduntur, & exhibantur.

841. *Actores* hæc sunt, vel *comædi*, dum comœdia agitur, exhibens res variè turbatas, sed cum læta catastrophe : vel *tragedi*, dum tragedia, cum læto principio, sed tristi exitu : utrobique est *prologus*, & quatuor aut quinque *actus*, quilibet divisus in aliquot colloquætiæ *scenas*, primariique spectatores confident in orchestra ; *cavea* relinquitur promiscuæ plebeculæ ; pretium tamen poscitur ab his & illis.

842. *Commovendo* se quæ sunt redintegrare vires, qui sese exercent cursu, saltu, ja-

the thing is perform'd by sleight of hand ; & also dancers on the rope, not walking only upon a rope stretch'd forth on high, but also leaping with naked swords (wondrous bold) whilst they poize themselves with a pole held in their hands : and also mummers with visards on ; and such like gypies.

840. Stage-plays afford a more plausible sight : where on a theatre some memorable deeds of the ancients are historically represented ; and then by players, or actors in habits coming forth of the tiring-room upon the stage : if handsomely, they are applauded ; if sillily, they are stamped at, and hissed off the stage.

841. The actors here, are either comedians, while a comedy is acted, presenting passages variously disturbed, but with a merry come off ; or tragedians, whilst a tragedy is acted, with a cheerful beginning, but a sad end : in both there is a prologue, and four or five acts, each being divided into some scenes of persons talking together, and the chief spectators sit together in a gallery [boxes,] the pit is left at random for the rabble ; yet money is required of one and t'other.

842. By moving [stirring] themselves they seek to recruit their strength, who exercise themselves in

stating

statu, luctatu, pugilatu, equitatione, vestitatione, pila item, similibusque commotiuunculis.

843. *Cursu*: qui super-
vehuntur in glacie; aut sibi
designando lineam; simul ac
eam attigerunt, protinus con-
sistunt; & qui ultra eam pro-
currerit, aut citra eam sub-
stiterit, perdit ludum: im-
pemis autem illi *cursores* qui cur-
su contendunt in stadio, in-
cipientes cursuram à carceri-
bus, & inter cancellos de-
currentes ad metam, ubi qui-
libet laborat prætervertere
ceteros, primus tamen solus
reportat *brabeum*, ab assidente
brabeura.

844. *Saltatores*, ad modulos
choraulæ, ductuque choragi,
(seu præstitoris) ducunt
choreas, varia circumgyratio-
ne, & tripudiant.

845. *Faculatores* jaciunt in
porrectum ante se, vel evibrant
in auras, *discos*, & alia missilia,
vel collimando ad præfixum
scopum, contendunt eum tan-
gere (ferire.)

846. *Luctator* nititur pro-
sternere colluctatorem medio
prehensum in agone; sed ille
reluctando renititur affligere
ipsummet: ubi supplantare
artis est, recollere, risus.

running, dancing, hurling, wrest-
ling, fencing, casting a bar, and
also ball, and such like exercises.

843. In running, they who slide
on ice; or by appointing themselves a
line; as soon as they are come at it,
presently they stand still, and he that
runs beyond it, or comes short of it,
loseth the game: but chiefly those
runners, who run a race, setting
forth at the starting-place, and run-
ning within the rails to the goal;
where every one striveth to get before
the rest, yet the first only carrieth a-
way the prize [wager,] by judge-
ment of one that sits by.

844. Dancers, according to the
tunes of the minstrel, and guidance
of the fore-man [leader of the dance,]
dance figure-dances with several
turnings, and fetch capers.

845. Casters [darters] cast [throw]
forward before them, or hurl into the
air quoits, and other slinging things,
or by aiming at a set mark; they strive
to hit it.

846. The wrestler endeavoureth
in the wrestling place [ring] to sling
him that wrestleth with him, taking
him about the middle [waist,] but
he by struggling against him labours to
throw him: where to trip is good play,
to give the hug, good sport.

847. Pugi-

847. *Pugiles congregiuntur duello, in palæstra cæstibus, gladiatores gladiis, decertantque sub directione lanistæ, dimicatione gladiatoria: ubi alter istum infert, alter excipit, inhibet, propulsat; vincit autem qui infligit: andabata pugnaturi pugnis, committuntur perfriculis certamine, prævelatis oculis.*

848. *Equestre ludicrum est, cum equis frenans equum injecto lupato, mulcensque poppymis, docet ex arte gradi, salire, converti, sefforémque molliter gestare; aut cum desultor transultat de equo in equum, mirâ celeritudine.*

849. *Ludus pile fit expulsim & datatim (in sphæristerio vel alibi:) cum eam alter mittit, alter excipit & remittit: sive fit pila paganica, pilis farta, & percutienda ferulâ, sive pila palmaria (herpastum) repellenda palmo, aut reticulo; sive pila pugillatoria aëre distenta (foliis,) reverberanda pugno.*

850. *Addamus Iusionibus motoris pueriles istas: diffugium, quò se fugitant & captivant; myindam (latebram vac-*

847. *Champions fight a duel in the fighting-place with whorlbats, fencers with swords, and play their prize by the direction of a master of defence, at sword-play: where one strikes, the other receives, stops, puts aside the blow; but he gets the better who lays it on: the winking-fighters being about to fight at fist-cuffs, were set together by the ears in a simple combat, blind-fold [hood-wink.]*

848. *The riding sport is, when a groom bridling a horse, putting a snaffle into his mouth, and making him gentle with whistling, teacheth him according to art to pace, leap, wheel about, and carry his rider gently, or when a vaulter leapeth from horse to horse, with a wonderful quickness.*

849. *The play of ball is by tossing and giving (in a tennis-court or elsewhere:) when one serveth it, the other taketh it and serveth it again: whether it be a soft ball, stuffed with hair, and to be struck with a goff-stick; or a hand-ball (tennis-ball) to be struck with the hand or racket; or a blown-ball filled with wind (a bladder,) to be beaten back with the fist.*

850. *Let us add to moving sports those childish ones; prison-base [tig,] where they run and catch one another: whoop all hid, or hide and*

(c.)

sz,) quā se abscondunt & queritant : *oscillationem*, quā se agitant à petrauro : *incessum* *grallatorum* divaricando gressum super grallas : *ejaculationem* *globorum* in scrobiculos ; *jactationem* *globi*, ad dejiciendum conos : *versionem* *turbinis* flagello : *elisionem* *stupa* glandis à sambuceo sclopo, &c.

seek, where they hide and seek of another ; swinging, where they swing themselves to and fro on a swing ; walking on stilts ; by stragling up and down upon stilts ; nine-holes [pitholes :] nine-pins, throwing a bowl to strike down the pins : whipping the top with a scourge ; shooting of hard-pellets out of an elder gun, &c.

851. *Concertamen* fit, ludendo par, impar, & micando digitis ; & certando *enigmatibus* & *captatoriis* *quæstiunculis* : *Num sortilegiis*, ut in *alea*, ubi tali (refferæ) immittuntur per *fritillum* (sed hoc est fere *aleatorium*) ; aut ubi certatur sorte & arte, ut in *ludo calculorum*, & *luforiis chartis* : vel denique solâ arte, ut in *ludo* *trunculorum* ingeniosissimo omnium.

851. An exercise is made by playing at even or odd, and by shaking the fingers ; and by drolling [asking riddles,] and witty questions : then by lotteries, as in dicing, where the dice are flung out of a box (but this is for the most part the way of dice-players ;) or when they strive with lot and art [good play,] as in tables, and cards ; or lastly with art alone, as in chess-play the most ingenious of all.

852. Ludendum autem est, ut delectabile sit, cum coætanis & comparibus, idque cum sponfione : at non in res magnas ; ut sit citra inquietudinem & sollicitudinem : (qualiter fit, cum luditur pro sustinendo *calistro* vel *alapa*, vel pro *evacuando* *schypho*) & cum bellis collusoribus, qui te non eludant, aut concurrent *feraciter* *jurgis*, *devotionibus*,

852. But we must play, that is may be delightful, with those of the same age and our equals, and that with a stake ; but for no great matter, that it may be without trouble and care : (as it is when we play for a fillip or box o'th ear, or to drink off a cup) and with fair gamesters, who will not cheat [cheat] us, or disturb the sport with railing [scoldings,] curses, or obscene speech : ~~the~~

obscœnitatibusve : sed locus quoque dandus est diludiis, ut garrias cum congerronibus.

CAP. LXXXIX.

Convivales ritus.

The rites of feasts.

853. *Congressus oppidanorum convivales non sunt prætereundi, quatenus instituuntur vicinalis amicitiae causâ: sive magis privatè, ad compotationem, vel concœnationem, ubi estur de collatis symbolis; sive magis publicè, ubi quis opulentior instituit convivationem, occasione lustrici diei, vel aliâs: sive cum meriti de republica singulariter, excipiuntur quandoque publico sumptu, lauto convivio.*

854. Quando convivandum est, *archimagirus* tradit coquis apparanda esculenta, cœmpta per *obsonatorem*, aut subministrata à *promocondo*: triclinium curæ est *architriclino*, ut mensæ tapetibus insternantur per triclinarios, supersternanturque mappis decenter extensis; tum *disci* circumponuntur (sive sint orbes, sive quadræ,) *cochleariæque* & *salinum* apponuntur, & *collyra* panis de-

prompti è canistro, aut scissæ buccæ.

853. The meetings of towns-men at feasts are not to be passed by, soasmuch as they are instituted for neighbourly friendship; whether more privately, to drink together, or eat together, where they eat at a club or collation; or more publicly, where one rich man makes the entertainment, upon occasion of a Christening-day, or otherwise: or when they that have deserved of the commonwealth singularly, are entertained sometimes at the publick charge, with a costly banquet.

854. When there is a feast to be, the head-cook delivereth to the under-cooks meats to be dressed, bought up by the caterer, or given out by the butler: the Steward takes care of the dining-room, that the carpets be laid on the tables by the chamberlains, and the table-cloth neatly spread; then the plates are laid (whether they be round trenchers or square,) and the spoons and salt-cellar are placed, and loaves [rolls] of bread taken out of the basket, or slices cut.

855. Demum *fercula* infere-

855. At length the messes are run,

feruntur, in patinis & lancibus; & embamata destituuntur in patellis (scutellis:) convivium enim quod magis opiparum est, eo habet lautiores epulas, variâque pulpamenta, imò & diversos missus.

856. Invitatos convivas, venire temporius quam serius, civilius est: quos convivator excipit amicâ obviamtione, & introducit: cùmque abluerunt manus super malluvium (seu pollubrum) ex aquali (urceolo,) terferuntque mantili mundo (inquinatum præbere incivile foret,) assidunt juxtim per disposita sedilia (olim mos erat occumbere.)

857. Structor deartuat apponit dapes scitè, ac dispertitur: prægustator prægustat porciones, aut propinat promulsidem, quam prælibant discumbentes: adstante, qui abigit muscas, muscario, ne sint infestæ epulantibus, aut illabantur epulis.

858. Eduliorum prima sunt obsonia; (juscula, pulmenta, ova sorbilia, &c.) non lambenda exsertâ linguâ, sed sorbenda cochleari: cætera eximuntur fureulis, & conscinduntur cultris, præhensis manubrio.

brought in, in dishes and chargers; and the sauce is left in saucers [pottingers:] and the feast by how much the more sumptuous [costly] it is, the more delicate dishes it hath, and several kitchen-hands; nay and divers courses.

856. It is more civil for the invited guests, to come sooner than later: whom the master of the feast receiveth with courteous going out to meet them, and lead them in: and when they have washed their hands over a basin out of an ewer, or over a bowl out of a waiter-pot and wiped them with a clean towel (to offer a foul one would be uncivil,) they sit down by one another upon the stools being set in order (it was a custom heretofore to lie down.)

857. The carver neatly cuts up the dishes set before him, and helps [serves] them: the waiter tastes the drink first, and drinketh the first cup, which the guests pledge: one standing with a fly-flap, who drives away the flies, that they may not trouble the guests, or light on the meat.

858. Of meats the first are spoon-meats; (broth [pottage,] gruels, potched eggs, &c.) not to be licked with the tongue put forth, but to be supped up in a spoon: the rest are taken out with forks, and are cut with knives, held by the handle [hafa.]

859. Bene morati ingerunt
 bolos ori moderatim, non
 injectant; comedunt mansitan-
 do, non glutunt tubercinando;
 ne postea rudent, aut sin-
 gulciant, neque lingunt labia,
 sed detergunt mappula, si
 perungantur.

860. Interim potoria vasa
 depromuntur e repositorio, pro-
 lutaque reponuntur in abaco:
 & dum cellarius promit merum
 hircia, & zythum obba, pincerna
 id fufum e cantharo, infusum-
 que poculis, calicibus, vitris
 & pateris, porrigit pocilla-
 riori, hic autem convivanti-
 bus.

861. Tum sunt propinationes
 & circumpotationes, pro salute
 hujas & illius, præbuntque
 sibi crateres ad ebibendum uno
 haustu; præsertim postquam
 abibierunt.

862. Sub extremum tol-
 luntur parinx, cum buccellis,
 crustis, semelisque micis, &
 aliis, analectis, apportanturque
 delicia, & salsuma: verum e-
 nimverò festiva colloquia, &
 lepidæ confabulationes, sunt pri-
 maria pars lautæ tractationis,
 utaque epulationis; quia in-
 tercedente mentione unius rei
 possunt multa edisserari hila-
 riter.

859. Those that are well bred put
 bits into their mouths moderately,
 not sling them in; they eat with chew-
 ing, not swallow with gobbling; lest
 after ward they should belch, or hick-
 up; nor lick their lips, but wipe them
 with a napkin, if they be greasie.

860. In the mean while drinking-
 vessels are brought out of the pantry,
 and being washed are set upon the
 cup-board: and whilst the butler
 draweth wine in a bottle, and beer in
 a jug [jack,] the waiter pouring it
 out of the great pot, and pouring it
 into pots, cups, glasses and bowls,
 gives it to the cup-bearer, and he to
 the feasters.

861. Then they drink to one an-
 other, and drink round ones health,
 and to other's health, and drink to one
 another bowls to drink off at one
 draught; especially after they have
 fuddled a while.

862. At last the platters are taken
 away, with pieces, crusts, and half-
 eaten bits, and other scraps; and the
 junkets & sweet-meats are brought
 in: but the truth on't is, pleasant
 discourses and merry drolleries
 are the chief part of gallant enter-
 tainment, and joyful feasting; be-
 cause the mention of one thing falling
 in, many things may be merrily spoken
 of.

863. *Peraſto convivali epulo, ſurgitur à menſa, gratesque aguntur ei qui tractavit liberaliter, iturque domum; ſi noctu, facibus prælucentibus: quam quidam helluones, etiam ſumpto antecænio, & commefſati abundè, ſuperingerunt pocenia, ut ſe contumulent citius.*

863. *The banquet and feaſt being ended, they riſe from table, and they thank him who treated them liberally, and they go home; if at night, with lighted torches [links] before them: although ſome gormandizers, having taken alſo an afternoons luncheon, and fed ſufficiently, they throw in beſides after-suppers, that they may bury themſelves the ſooner,*

C A P. X C.

Sepulchrales ritus.

Funeral rites.

864. *Ultimum quod mortales debent ſibi invicem, eſt deductio ex hac vita; cujus non una ratio obſervatur, hominæque.*

864. *The laſt thing which man owe to one another, is the carrying them out of this world; whereof ſeveral wayes are obſerved, even at this day,*

865. *Quondam comburebant cadavera, cinerſque (conſperſos odoratos liquoribus) condebant propè buſta in urnis: & ne manes oberrarent, faciebant illis juſta ſerialibus epulis: conductæ verò præfixæ deſtebant lugubribus leſſibus & nenjis, enumerando laudes deſuncti.*

865. *In time paſt they burned the carcaſſes, and the aſhes (ſprinkled with ſweet liquors) they laid up near the burning-places in urnes: and leſt the ghoſts ſhould walk, they performed to them obſequies with funeral feaſts: hired mourning-women lamented with mournful ſongs and ditties, by reckoning up the praiſes of the dead,*

866. *Nos humanus noſtros demortuos; qui à nobis complorati, & mox emortuali die lugubriter induci, vel etiam à pollinſtoſe pollincti, includuntur capulo (loculo;) adornaturque funus funeſtis ritibus; funus nampe impoſitum*

866. *we bury our dead in the ground; who being lamented by us, and preſently on the day of death being laid in a ſheet, or alſo embalmed by the embalmer, are ſhut up in a coffin, and the funeral is ſet forth with funeral rites: for the corps being put on a bier, is carried out by*

ſandapila (ſeretro) effertur, ſandapilariis, ſuntque exſequiæ ſûnebri pompâ; cœmeterium veſtu (viri incedunt pullati, ſæminæ riciniatæ;) ubi ſepelitur & veſpillone, qui & eſoſſa interdum oſſa reſodit, aut recondit in oſſario.

867. Bene meritis eriguntur alcioreſ tumuli ad ſepulchra, vel alia honoraria monumenta, ſtatue, epitaphia, &c. cantanturque *epicedia*; & recitantur ſolemniter *encomia*: ita vivi parentamq; mortuis (honorifico luſtu.)

the bearers, and exequies are performed with funeral pomp, towards the Church-yard (the men walk in black, the women veiled:) where he is buried by the grave-maker, who ſometimes alſo burieth again the dig'd up bones, or putteth them in a bone-houſe [charnel.]

867. At the ſepulchres of thoſe who have deſerved well, are erected tombs, or other honourable monuments, ſtatues, epitaphs, &c. and dirges are ſung; and encomiums are recited ſolemnly: thus we alive celebrate the obſequies of the dead (with honourable mourning.)

CAP. XCI.

Regnum; ubi luſtramen regionis.

Of a kingdome; where the ſurvey of a countrey.

868. REGNUM dicitur conciliatio multarum civitatum, & terrarum ſub uno capite; inita, eo ſine, ut unita virtus ſit fortior, ad obſiſtendum illis, quæ diſſipationem adferre poſſunt.

868. A KINGDOME ſaid to be the imbodying of many cities, and lands under one head: entered to this end, that force being united may be the ſtronger, to withſtand thoſe things, which might bring a diſſolution.

869. Ibi tria ſunt neceſſaria, 1. regio ampla, multorum inhabitatorum capax; 2. ſeries ſtatuum ordinata; 3. ſanctio legum firmata.

869. There are three things neceſſary, 1. a large countrey, capable of many inhabitants; 2. a rank of ſtates ordained; 3. a firm eſtabliſhment of lawes.

870. Bonum eſt regionem eſſe redactam ſub unum regimen, diſcluſamque ab aliis limitibus; ſeu nativis, marium,

870. It is good that a countrey ſhould be reduced under one government, and divided from others by bounds; thoſe either natural, or

paludum,

paludum, desertorum, montium seas, lakes, deserts, mountains or
vel fluminum; seu arte factis, rivers; or made by art, as with felling
putà concessibus silvarum, arcibus of woods, castles on the borders, &c.
limitaneis, &c. (Uni Chineses, quod sciamus, discluserunt se à Tartaria, muro quadringentarum lucarum, &c.) (those only of China, as we know of, have separated themselves from Tartaria, with a wall of four hundred leagues length, &c.)

871. Intra se regnum dividitur in certos principatus, is divided into certain principalities, counties, lordships; where if
comitatus, dynastias: ubi si quis absolute dominatur, est dominium: ubi duntaxat jurisdictionem habet, districtus; (dictio bello devicta, & nostro imperio adjecta, dicitur provincia:) any one rule absolutely, it is a dominion: where he hath only a jurisdiction, a lieutenantship; (a country subdued by war, and added to our empire, is call'd a province:)
qualescunque autem sunt isti but of what kind soever those tracts
tractus, circumscribuntur regionarum suis limitibus: frunturque minora territoria minoribus immunitatibus; majora majoribus, are, they are circumscribed countrey by countrey with their bounds; and the lesser territories enjoy lesser privileges; the greater ones greater,

CAP. XCII.

Regni administratio.

The managing of a kingdom.

872. In regno sunt liberi status, colligati inter se vinculo statutes; habentes infra se populum, cui imperant; supra se autem Regem vel Reginam, cui parent.

872. In a kingdom are free states, joyned together with the bond of statutes; having under them the people whom they rule; but over them a King or Queen, whom they obey.

873. Primarii inter status sunt proceres, comites, marchiones, duces, archiduces, dominantes instar regulorum in suis comitatibus, marchionatibus, ducatibus; habentisque sub se

873. The chiefest amongst the states are peers, earls, marquesses, dukes, arch-dukes, ruling like petty kings in their earldomes, marches, dukedomes; and having under them lords, barons, knights;

Q4 dynastias.

dynastas, barones, equites : possessores scilicet *dynastiarum, Baronatuum, prædiorumque*, sive mancipi, sive ut vassallos, jure feudi.

874. *Populus obedit suis superioribus per omnia, penditque census, tributa, vectigalia quandoque & capitationem, nempe ipsorum questoribus, tabulariis, publicanis* : sed imperantibus libeat sic imperare, ut collubeat & subditis obedire, citra querelas & coactionem: non sunt attenuandi angarii, exauriendique exactionibus : potius delinendi congrariis & donativis : excarnificare suos, est tyrannus.

875. *Rex, aut hereditario capescit sceptrum, (ubi jus illud regii stemmatis est, ut primogenitus succedat) aut eligitur liberis votis ordinum* hodie vacante, accipitque coronam cum homagio; posteaquam tempore interregni gubernatio administrata fuit, per interregem.

876. *Residens autem rex in sua regia (plerumque in metropoli,) delegat quaqueverum vicarios, præfectos (sarrapas) fiscales, administratoresque alios; quin & ad externos legat legatos, qui instructi*

to wit, owners of lordships, baronies, and farms, either as free-holders, or as vassals, by right of fee.

874. *The people observe their superiours in all things, and pay taxes, tributes, customes; and sometimes also head-money; namely, to their treasurers, receivers, farmers of customes: but let it please rulers to rule, that it may also please the subjects to obey, without complaints and force: they are not to be squeezed with purveyances, and drawn dry with exactions: rather to be won with doles, and donatives; to pill and poll his subjects is the part of a tyrant.*

875. *A King either enjoys his scepter by inheritance (where that is the right of the royal race, that the first-born succeeds,) or else is chosen by the free votes of the States, the place being vacant, and takes a crown with homage: after that the government of the inter-reign hath been managed by an inter-king.*

876. *Now the king residing in his palace (most-an-end in the metropolis) sendeth forth every while his lieutenants, rulers, purveyors, and other governours: moreover also to foreign parts he send embassadors, who being authorized by the*
authan-

athentico diplomate, res sibi commissas gerunt.

877. Circa se domi habet confiliarios intimos; aule magistrum; marescallum, &c. Cancellarius est cognitor causarum ad regem devolutarum, custodisque sigilli, archivi, tabularumque publicarum: cui additi sunt secretarii & amanuenses: superiores ministri sunt dapifer, pociator, thesaurarius, stabuli magister; inferiores autem, cubicularii, atrienses, celeres, stipendarii & spiculatores: (sed revera non tam satellites mutantur principem, nec tam occupantur fisci redditus, aut republice pax, quam amor provincialium.)

878. Usus eunuchorum in gynæceis, obsolevit apud nos; utitur & morionum, guarbonum, mugigerulorum, & sychophantarum.

879. Cum rex exhibet se pro Majestate sua (præsertim legatis exterorum, admittendis ad audientiam: aut dimittendis cum honorario, sedet in eburneo solio, magnifice vestitus trabea & ornatus diademate, stipatusque frequentia aulicorum.

880. Comitibus aguntur in negotiis concernentibus to-

king's commission, manage the business entrusted with them.

877. He hath about him at home privy counsellors; a comptroller; marshal, &c. a chancellor is he that taketh notice of the causes devol'd to the king, and keeper of the seal, master of the rolls, and publick records: to whom are added secretaries and clerks: the superiour officers, are the dish-bearer, cup-bearer, treasurer, master of the horse, but the inferior ones are the chamberlains, porters, posts [quivers,] guards and halberd-men: (but indeed the life-guard do not so well defend the prince, nor the revenues of the exchequer so much enrich him, as the love of his subjects.)

878. The use of eunuchs in Seraglio's is left off by us; I wish also fools, sharks, buffoons, and promoters were too.

879. when the king sheweth himself in his majesty (especially to foreign embassadors, who are to be admitted to audience, or dismissed with a present) he sitteth in an ivory throne, sumptuously [gorgeously] attired in a robe of state, and adorned with a diadem [crown,] and guarded with a throng of courtiers.

880. Parliaments are kept about business that concerns the whole
rum

cum regnum, ad quæ concie-
tur nobilitas, civitatumque pri-
mater: ubi alii præ aliis habent
prærogativam suffragii: nemo
autem debet invitus, suffragari,
vel refragari; siue sancienda
est quædam nova lex, siue ab-
roganda vetus, aut novanda
moneta, aut incundum fœdus,
bellumve decernendum.

881. Reges magni appellant
se monarchas, & imperatores,
regnantque ferè soli, absolute:
quæquam Romani Cæsares soliti
sunt legere sibi collegas, sed
nunc (in Romano-Germanico
imperio) eligitur unus ab
Electoris, quorum numerus
nuper est adauctus.

kingdoms, to which are called [sum-
moned] the nobility, and chief men
[burghesses] of the cities; where some
above others have prerogatives of
vote: but none should be forc'd to
vote for or against; whether a new
law is to be made [ratified,] or an
old one abrogated [abolish'd,] or
money to be new coined, or a league
to be made, [enter'd,] or a war to be
resolved on.

881. Great Kings call themselves
monarchs and emperours, and rule
alone for the most part, absolutely;
although the Roman Cæsars [Empe-
rours] were wont to chuse themselves
colleagues: (but now in the Roman
German empire) they chuse one of
the Electours, whose number is now
increased.

CAP. XCIII.

Turbæ regnorum, & bella.

The troubles of kingdomes,
and warrs.

882. Status pacatus est opta-
bilissimus, sed sit nonnunquam,
ut nequeat obtineri, nisi vi
armorum; siue quoddam gentes
sinitimæ invadant nostra (mo-
vendo lites de confiniis;) siue
quoddam potentes involvant po-
pulos bellis (contendendo in-
ter se de eminentia,) siue quoddam
etiam domi motus suboriantur,
non aliter compescendi, quàm

882. A peaceable state is most
be wished for, but it falls out now and
then, that it cannot be obtained by
force of arms; either because the bor-
dering nations invade ours (by mo-
ving quarrels concerning the bounds,
or because great men involve the people
in war (by striving among themselves
about preheminance) or because dis-
turbances arise at home, not to be ex-
pens'd by any other way than by force.

883. Pura quum superiores tyrannicè intentant inferioribus jugum servitutis; hi autem consent dimicandum esse sibi pro libertate, vel deficientum ad alium dominum: aut quum factiosi quidam turbatores (propter privatas simulas, alio tamen quopiam pretextu) disseminant clandestinas conspirationes, & moluntur concitare conjurationes, tumultus, seditiones, rebelliones, atque sic bella intestina.

884. Ut tamen anteveniatur bellum, nihil non tentandum est, domi forisque: nempe de paciscendum cum confinibus, compactaque subindè renovanda: domestici autem contemendi, sub æqualitate jurium, nec permittendæ injuriæ in quenquam; apprimè observandi inquieti, proclives ad novationem rerum, & callidi causari quidvis, nè quid obtemperare queant suis molitionibus.

885. Nihilominus coortà conturbatione, solet reconciliatio requiri per internuncios; aut interpositio vicinorum, quæ tumultuosi dimoveantur a pravis consiliis; aut mittitur educator ad hostem ipsum, qui petat pacem; præsertim

883. To wit, when the superiours tyrannically strive to put the yoke of bondage on the inferiours; but these think they must try hard for their liberty, or revolt to another master; or when some factious disturbers (for private grudges, upon this or that pretence) conspire secretly, and endeavour to make plots, tumults, [hurly-burries,] seditions [uprars,] rebellions, and by this means civil wars,

884. Nevertheless that war may be prevented; we must try every thing, at home and abroad: namely to make peace with the borderers, and the leagues ever now and then to be renewed; but those at home to be kept under the equality of laws, nor injuries to be permitted on any one; unquiet spirits are chiefly to be observed [lookt after,] that are prone to innovation, and subtle to quarrel at any thing, that they may have nothing to pretend for their plottings.

885. Notwithstanding a disturbance being risen, a reconciliation is wont to be sought by agents; or an interposition of neighbours, whereby the tumultuous persons may be removed from their evil counsels; or a herald is sent to the enemy himself, who may sue for peace: especially if

si quis arbitretur se impera-
rum, aut imparem hosti;
quandoquidem temerarium
foret, obijcere se imbellem
bellicoso, inexercitatumque
exercitato.

886. Si tamen minax hostis
genit pacificationem, missoque
feciali clarigat (hoc est, de-
nunciat hostilitatem) cogitur
quàm primum de intercludendo
illi aditu, & de bellico appa-
ratu, qui multa apposcit: ut
militem, (tùm indigenam, rùm
extraneum sicundè haberi po-
test,) auxiliisque fœderatorum,
& comœtarum, & dapniles
sumptus.

887. Itaque sibi cogitur,
emittunturque oppidatim con-
quistores, qui colligant mili-
tatuos, conducantque dato
auctoramento: quos jam
conscriptos, & deductos in
distribitorium ad armilustrium;
distribitor lustrat vitum, ha-
bitoque delectu obstringit
sacramento, & sic authorat.

888. Tum instruit armaturâ
alios levi, alios gravi: ut
valeant & defendere sese,
& imperare hostem animosè:
capiti offert galeam (subductam
eudone;) pectori adoperiundo
farreum thoracem (cataphracti
tamen circumquaque lorican-

one dooms himself unprovided for,
not able to match the enemy: seeing
it will be a rash matter for an
warlike person to undertake one that
is a warrior, and one that had had
practice, him that has.

886. Yet nevertheless if the swa-
gering enemy refuseth peace, and
sendeth an herald-at-arms, pro-
claimeth, (that is, denounceth war)
first of all they think of the stopping
of his passage, and of warlike pro-
vision, which requireth many things: as
souldiers (as well home-bred, as
foreign, from whencesoever they may
be had) and auxiliaries of allies, and
vituals and good pay [great charges].

887. Therefore pay is raised, and
commissioners of array, are sent
out countrey by countrey who may
raise souldiers, and hire them by giving
them press-money: which being nu-
listed and brought into the artillery-
ground to the muster, the muster-
master views them many wayes, and
having picked out some he fitteth
them, and so engageth them.

888. Then he furnisheth some with
light armour, others with heavy: that
they may be able to defend them-
selves, and courageously fall upon the
enemy; for the defence of the head
he giveth a helmet, (drawn down
with a murrion) for the covering of
the breast an iron breast-plate (but
cur)

lar;) sinistro brachio clypeum
vel scutum, dextræ verò ha-
buit; lateri accingit gladium,
vel appendit baltheo, ut
promptius stringatur è vagi-
na; evaginatusque recondatur
facilius capulotenus.

889. Dehinc concenturiat
exercitum, per legiones & vexilla-
tiones: dum redigit equitatum
in turmas chlamydatas, pedi-
tatum in cohortes sagatas,
utrosque autem in contubernia
(seu decuriae) præficitque
decuriis decuriones, centuriis
centuriones (nempe equestribus
magistros equitum, pedestribus
magistros peditum) millenis
chiliarchas (sive tribunos)
tandem omnibus paludatum
imperatorem.

890. Adjuncti horum sunt,
locumtinentes, vexilliferi, &
campiductor, quorum quisque
sive vult asciscit sibi optionem,
ad curandum res suas privatas.

891. Dimachæ & volones ag-
gregantur tam equitatu quam
peditatu, tyrones intermiscen-
tur veteranis (postquam præ-
exercitati fuerint prælusioni-
bus;) lixæ & calones (caculæ)
adiunguntur servitiis.

those that are arm'd cap-a-pe, are
on every side done with brigandines;
for the left arm a target: but for the
right a spear; to the side he girts a
sword, or hangs it in a belt, that it
may the more readily be drawn out
of the scabbard, and being drawn out
it may the more easily be put up to the
hilt.

889. Then he marshals the army
into regiments and bands: whilst
he bringeth the horse into troops
with cloaks, the foot into companies
with coats; and both into squadrons
or tens; and sets over the squadrons
sergeants and corporals, over
the hundreds captains, (to wit,
in horse-companies, masters of
horse, in the foot, masters of foot)
over thousands colonels; and at last
over all the general in his coat of
armour.

890. The assistants of these are
lieutenants, ensigns [cornets,] and
the camp-master, every one of which,
if they please, get them a deputy
[proxy] to look to their private
affairs.

891. Dragoons and volunteers
are rank'd both with horse and foot;
fresh-water-souldiers are mingled
amongst the old-beaten-souldiers
(after they have been exercised afore-
hand with trainings:) sutlers and
lansquenetadoes are appointed for
drudgeries.

891. Rebus

892. Rebus sic dispositis, suscipitur quantocyus expeditio: metaturque metatur castrali loco, qui commodus sit frumentationi, & pabulationi, aquationi item & lignationi: hic ponuntur tentoria, figurque paxillis, utque stativa sint ab incursionibus rura, circumvallantur aggeribus.

893. Instituuntur tamen excubie per certas stationes: nec undè superveniens inopinato hostile agmen pessundet incautos: daturque tessera à præfesto vigilum (tesserario,) quâ sui se recognoscant.

894. Interea emittuntur speculatores & exploratores, qui observent hosticas machinationes, reducésque referant visa & audita: insimulque hunt catervatim exursiones, obviaturque depopulantibus, ubicunque occurrentibus.

895. Quum tandem copiaz deducuntur ad prælium, ordinantur in aciem (cuneatam vel quadratam) sic, ut pedites occupent medium, equites sint alarii: signiferi autem ferunt signa inter medias catervas, quos præcedunt antesignani cum romphæis; timpanistæque præpitu tympanorum, & apæ-

892. Things being thus order'd, with all haste the expedition is undertaken; and the quarter-master designs the camp in such a place, as may be convenient for provision and forrage, for water too and fuel; here the tents are pitch'd, and fastened with stakes [peg,] and that the quarters may be safe from onsets [inroads,] they are intrencht with works.

893. However there are centinels set at certain stations, for fear the enemy coming upon them unawares should beat up their quarters: and there is given a watch-word by the captain of the guard, whereby they may know those of their own party.

894. In the mean while there are sent out spies and scouts that may observe the enemies designs, and at their return report what they have seen and heard: and withal there are made sallies by parties, to meet with [snare] plunderers, wherever they catch them.

895. When at length the forces are drawn out to fight, they are order'd in battalia (wedg'd or square) so, that the foot have the van, the horse the wings; but the standard-bearers carry the standards in the midst of the troops, whom the antecedents march before with banners; and the drummers with beating of drums, and the trumpeters and

horum clangore tubarum & lituorum canunt classicum: lucas autem circumequitantes inflammant ad strenuitatem, hortatibus & obsecrationibus.

89. Velites usitatè incessunt hostem, & velitando faciunt initium pugnæ: mox concurrunt legiones primipilorum, pugnantque truculenter cominus & eminus, sive pugna sit stataria, sive gradaria.

897. Olim ejaculabantur lapides in longius distitos: funditores è fundis, balistarii è catapultis; postea sagittarii promentes sagittas è pharetris, imponebant arcubus, hosque nervo, tendentes & dimittentes arcebant eminus ingruentem hostem, ac protelabant: hodie sclopetarii onerant sclopetis mixtato pulvere, plumbeisque globis, post displodunt & transverberant obvios.

898. Propius distantes irere prohibentur pilis & sarissis; irruentes nihilominus trajiuntur lanceis, & bipennibus, magno nisu vibratis.

899. Proximi proturbantur calis & clavis; vel ceduntur ensibus & semipathis, vel obruncantur acinacibus; quin

sifers with the sound of trumpets and fifes, play an alarm; and the captains riding up and down with encouragements and entreaties set the souldiers on fire to play the men.

896. The light-horse-men usually set upon the enemy, and with skirmishing begin the fight; anon after companies of the first ranks meet, and fight desperately hand to hand and at a distance, whether it be a pitcht or a running battel.

897. Heretofore upon those that were at great distance they darted stones; slingers out of slings, cross-bow-men out of cross-bows; afterwards archers taking arrows out of quivers, set them on bows, and drawing them by the string, and letting them loose again, kept off at distance the enemy making onward; and made them stand off: now-a-daves musketeers load muskets with gunpowder and leaden bullets, and then discharge them and shoot those that come i'th' way.

898. Those that are nearer at hand are kept off with darts and javelins; and if they come on notwithstanding, are thrust through with lances and halberds, being brandished with great earnestness.

899. Those next at hand are knock'd down with battoons and clubs: or are slash'd with swords and hangers, or quartered with cy-

& punguntur frameis & pugionibus, sitque miserranda strages; dum hinc vel illinc promiscue cadunt, & conculcantur atque proteruntur; cum horrendo ejulatu.

900. Novissime producuntur triarii & pratoriani, confectisque redintegratur; dumque succenturiati invadunt hostem ex insidiis, disturbant ipsos aciem, fugant, insectantur, concruciant.

901. Qui terrore percussus; quærunt evadere, elabi, diffugere; si diffugii spes non est, dedunt se, ut capiantur: sed qui cadenti & captivitatem evaserunt, palantur dispersim, donec aggregentur à suis, aut inveniant confugium.

902. Quando nox dirimit pugnam, canitur receptui, victorque miles diripit prædam, & manubias devictorum: nunc hostis dimicationem redaspicetur, relictis suis dissipatis.

903. Rebellis urbs, vel arx, (in quam profligati sese receperunt) cingitur copiis, obsiderur; obvallatur, oppugnatur, donec expugnetur; hoc est, occupetur; aut recuperetur.

904. Sic adhibentur mul-

ters: and besides run through with tucks and stilettoes, and thereby made a pitiful havock, whilst they fall on one side and t'other promiscuously, and are trampled under foot, and trod to dirt with a dreadful shrieking [yelling.]

900. Last of all are brought forth the reserve and the life-guard, and the fight is begun afresh, and whilst the recruits set upon the enemy out of an ambush, they rout their army, put them to flight, and do execution upon them.

901. They who are appall'd with fear, seek to escape, slip away, and be gon; if there be no hope of escape, deliver up themselves to be taken prisoners; but they who have escaped killing and being taken prisoners, straggle up and down in parcels, till they are rallied by their own men, or meet with shelter [a hiding-place.]

902. When night puts an end to the battel, they sound a retreat, and the conquerour shares the booty and spoils of the conquered: unless the enemy begin to fight again: having rallied his scattered men.

903. A city or castle that stand out, (wherunto the routed enemy hath betaken himself) is surrounded with forces, beleaguerr'd, block'd up, storm'd, till it be won; that is, till it be taken [seiz'd] or regain'd.

904. Here many kinds of devices

are used

fulcifatii machinatus : aliquando scanduntur muri furiali impetu, admotis scalis, vel advolutis ambulatilibus turribus, è quibus demissâ exost. & (arrestatio pontis) oppugnatores insiliunt muros.

905. Alijs diruuntur ad aris arietibus, vel libratis faxis & ballista : hodie demoliantur armamenta quæcunque è fulmineis tormentis, locatis post craticias gerras (terrâ oppletis.)

906. Est quoque inventum instrumentum dirumpendi violenter portas, piloclastrum (impetarda,) excogitanturque in dies alia vafamenta (stratagemata :) inprimis suffusiones, sive occultæ, per subterraneos conviutos, sive apertæ, sub pluitis.

907. At obseffi relinquunt nihil intentatum, ut se defendant : extruunt antemuralia propugnacula ; & hæc præsepunt sudibus (ad hostem accessu excludendum) aut spargunt per submœniana ferreos murices : & superfundunt irumpentibus ardentem picem : intus item opponunt disrupti-
oni murorum abscissiones per novas fossas, ut interrupten-
tes reperiant præcipitia nova,

are made use of : sometimes the walls are scaled with furious force, by clapping scaling-ladders to them, or by making approaches with galleries, from which the assailants leaping down a draw-bridge, [a cross-bridge,] leap upon the walls.

905. Otherwise the walls are beaten down with battering rams driven to them, or great stones hurled out of a sling : now-a-days they demolish any fortifications whatsoever with great ordonnance placed behind gabions (filled with earth.)

906. There is also found out an engine to force open gates, a petard, and there are daily devised other tricks (stratagems ;) especially mines, whether hidden, thorough under-ground passages ; or open, under galleries.

907. But the besieged leave nothing unattempted, to defend themselves : they raise sconces and out-works ; and fence them with palisades, (to keep the enemy from approaching) or scatter under the walls iron caltrops : and pour scalding pitch upon them as they break in, and on the inside hinder their breaking through the walls with cutting new ditches, that as they break in they may meet with new down-falls.

908. Solent etiam præsidarii, propugnantes castrum, facere eruptionem, & tentare ut queant abarcere suos obsessores: sed repelluntur, & debellantur majore vi, donec angustati, aut deficiente com-
meatu, & quando nulla spes est suppetiarum, deditionem tractare incipiant, petentes inducias: quæ panguntur ad aliquot horas, aut etiam prorogantur, datis utrinque secus obsidibus.

909. Qui se submitunt prædictâ deditione, nanciscuntur conditiones honestas: sed vi expugnata civitas diripitur, aliquando deletur ad inter-
necionem, & sic desolatur funditus.

910. Obtentâ victoriâ; vi-ctores reveniunt à militia onusti spoliis, erectisque trophæis, & jubitantes ac ovantes, aut etiam triumphantes: triumphus enim agitur solennissimâ pompâ.

911. Ubi strenui (quorum virtus principaliter enituit) nobilitantur, condecorati insignibus ob heroica facinora; sauci sanantur, captivi redimuntur aut liberantur per-
mutatione, atque ita redeunt post-
limini ad sua: contra autho-

908. Those of the garrison, that maintain a castle [fort,] are wont also to make a sally forth, and try whether they can drive away their besiegers: but are beaten back and overpow'ed with greater force, till being streightned, or provision grow-
ing scarce, and when there is no hope of relief, they begin to treat of sur-
rendering, desiring a truce; which is agreed on for some hours, or kept a foot longer, hostages being given on both sides.

909. They who yield upon arti-
cles, get handsome [honourable] terms: but a city that is taken by force, is plundered, sometimes all put to the sword, and by this means utterly laid waste.

910. The conquerors having got the victory return from soldiery laden with spoils, and trophies set up, and shouting and singing, or also triumphing: for the triumph is per-
form'd with solemn pomp [state.]

911. where the valiant (whose courage did principally shew it self) are ennobled, being graced with marks of honour for their heroick atchievements; the wounded are cured, the prisoners ransom'd or set at liberty by exchange, and so return afterwards to their homes: on the other side

res turbarum (cum perfidis de-
factoribus, proditoribus, per-
duellibûsque) plectuntur, de-
sertoresque commilitonem, &
transfugæ puniuntur.

912. Ultimò miles distri-
bitur in hiberna: aut exsolutis
stipendiis, (quantum quisque
promeruit) exarmatur & ex-
autoratur; emerisque rude
donantur: qui autem pro patria
occubuerunt, efficiuntur panegy-
ricis & adores.

913. Navale prælium est ter-
ribilius: cum infestæ classes
tormentis sese quantant, clas-
sariæque ipsas militares naves
perforant, incendunt, profun-
do absorbent; aut captivant
injectis harpagonibus, & un-
cis, &c.

914. Hæc prætoria navis dici-
tur, qua vehitur archithalassus;
prædiaria quæ excubat; specu-
latoria, quæ excurrit ad explo-
randum; frumentaria, quæ
advehat comæcatum, &c.

915. Utinam autem obso-
lescant hæc opprobria nostri
generis, mundique disperditio,
belli! nihil enim uspiam est
tam sacrum & inviolabile,
tamque cellsum, munitum, im-
pensum, aut immensum, invi-
dum aut inexpugnabile, quod
vis belli non violat, infirmet,

the mutineers with perfidious turn-
coats, traitors and rebels, are exe-
cuted, and those that run away from
their colours, and Jack-on-both sides
are punished.

912. Lastly, the souldier is be-
stowed into winter-quarters: or
having his debentures paid, (as much
as every one deserv'd.) is disarm'd
and disbanded; and the old souldiers
are priviledged from war: but such
as died in the field for their coun-
treys, are rewarded with harangues
and renown.

913. A sea-fight is more dread-
ful: when the enemy fleets rattle one
another with their great guns; and
the souldiers on ship-board, do bore,
fire, sink the men of war; or take them
prisoners by clapping grapples and
iron hooks on them, &c.

914. Here that is called the ad-
miral ship, where the admiral is
on board; a catch, which lies out de-
guard; a scout-ship, which runs
forth to scout; a corral-ship, which
brings provision, &c.

915. But I would to God these
reproches of mankind and destru-
ction of the world, wars, I mean,
might grow out of use! for there is
nothing any where so sacred and in-
violable and so lofty, secure, costly
or vast, strong or impregnable, which
the force of war doth not violate,
weaken, break, overturn, dash in

infringat, subruat, atterat, vastet, excindat, aboleat: ut documento sunt tot urbes & regna, regnatorésque ipsi; cum suis innumeris, exercitibus, modernaque vastitudo & prosa in Europa ruinz.

pieces, lay waste, cut up, and abolish; as so many cities and kingdoms, and Kings themselves; with their numberless armies, and the modern desolation, and reproachful ruins in Europe serve for instance.

CAP. XCIV.

RELIGIO.

RELIGION.

916. Quandoquidem spectator fuisti hucusque quomodo homines tractent res & seipsos; restabit videre actiones eorumdem reflexas in DEUM.

916. Seeing thou hast been hitherto a looker on, how men order things and themselves; it will remain to see their actions as they are referred to GOD.

917. Animus namque hominis presentiscit, quemadmodum ipse regit suum corpus ita esse quandam æternam mentem, quæ moderatur hoc UNIVERSUM: cui ut placeamus, esse de illa cogitandum sanctè, & facienda illi grata, & sic expectandam ab illa retributionem.

917. For the mind of man doth well perceive, that after what manner it self rule's it's body, so that there is an everlasting spirit, which governs this *VNIVERSE*; whom that we may please, we must think reverently of him, and do those things which are acceptable to him, and so expect a reward from him.

918. Omnis igitur religio resolvit se occultè in tria; fidem in Deum, reverentiam in eum, & spem misericordiae: quæ quisque curat, habetur religiosus; qui non curat, irreligiosus; qui præposterè curat, superstitiosus.

918. Wherefore all religion resolves it self secretly into these three things, faith in God, reverence towards him, and hope of mercy; which things whosoever takes care of is accounted religious; who doth not look after, is irreligious; who doth proposterously, is superstitious.

919. Atheismus est, non credere numen; Epicureismus, colere ventrem pro numine;

919. It is atheism, not to believe a Deity; Epicurism, to make his belly his god; Sadducism, not to look

Sadduc

Inducimus, non expectare immortalitatem ab immortali.

for immortality from the immortal.

920. Ast quia sciri de Deo nequit, nisi quod ipsemet de se revelaverit, hinc est, quod omnes gloriantur de revelatione aliqua; sive comprehensâ libris, sive acceptâ à majoribus per traditionem: rursumque omnes congruunt in eo tacite, quod optima religio sit, credere quæ Deus revelavit, & facere quæ mandavit, & sperare quæ promisit.

920. But because nothing can be known of God, but what himself hath revealed concerning himself; hence it is that all boast of some revelation; whether comprised in books, or received from our ancestors by tradition; and again all agree tacitly in this, that the best religion is to believe the things which God hath revealed, and to do the things which he hath commanded, and to hope for the things which he hath promised.

921. Tandem, tamen si Deus colendus sit spiritu, assentiuntur tamen omnes, necessarios esse externos quosdam ritus, quibus excitemur ad internum fervorem, eoque observant quosdam ritus omnes.

921. And then, although God is to be worshipped in spirit, yet all agree that some outward rites and ceremonies are necessary, to stir up to an inward devotion, and thereupon all observe some.

922. Diversitas religionum nihilominus est magna: quæ venit partim ab ignorantia revelationum, partim à discrepante interpretatione earundem; partim à confictione quasundam, & sic admittis commentis, ac imposturis.

922. Nevertheless great is the diversity of religions; which comes partly from an ignorance of divine revelations, partly from a different interpretation of the same, partly from a counterfeiting of some, and by that means devices of men and cheats mingled with them.

923. Principales sunt quatuor: sed harum quælibet dissecta in minores sectas: Gentilis, Judaica, Christiana, Mahomedana; habens quæque suum autorem, suos revelationum li-

923. The principal are four: but of these each subdivided into less sects: Heathen, Jewish, Christian, Mahometan; every one having its author, its books of revelations,

broſ, ſubſque ritus: cujus ſcopu-
loſi quadrivii hitorialem nar-
ratiunculam en accipe.

and its rites: of which rocky
[craggy] four-fold way ſee here,
take an hitorical map [ſurvey,]

CAP. XCV.

GENTILISMVS.

924. Qui nos condidit, re-
velavit ſe primum primis pa-
rentibus, dato illis mandato,
cum interminatione, de abſti-
nenda quadam arbore (ut me-
miniſſent ſe debere obſequium
ſuo conditori:) ſed invidio-
ſus ſp ritus inſuſurravit eis, ſi
vellent eſſe tanquam Dii, ut
veſcerentur de fructu veti-
to: quod illi, cheu, fecerunt,
affectantes paritatem divini-
tatis.

925. Sed lapſi, agnovere
reatum, erubere nuditatem,
condemnatique ad pœnas, &
ex Paradifo ejeſti, acceperunt
permiſſionem adverſus deſpe-
rationem, de venturo ſemine
mulieris, ad conterendum ca-
put deceptoris: quamquam &
ipſum eſſet atterendum ad re-
dimendam culpam.

926. Cujus promiſſi ut poſ-
ſent commemoriſſe, (quomodo
mors morte delenda foret) mox
agni macrabantur, ad conficien-
dum indumenta contegendæ
nuditati: quæ fuit prima origo
ſacrificiorum, & ſcopus,

HEATHENISM.

924. He who created us, revealed
himſelf firſt to our firſt parents, giving
them a command, with a threat, of
abſtaining from ſuch a tree (that they
might remember that they ought obe-
dience to their creator:) but the en-
vious ſpirit whiſpered into them, that
if they would be as Gods, they ſhould
eat of the forbidden fruit: which
they alas, did, affecting equality of
divinity.

925. But being fallen, they con-
feſſed their fault, they were aſhamed
of their nakedneſs, and being con-
demned to puniſhments, and caſt out
of paradife, they received a promiſe
againſt deſpair, concerning the ſeed
of the woman to come, to break the
head of the deceiver: although it
ſelf was to be bruised alſo, for the
acquitting of ſin.

926. which promiſe that they
might remember, (how death was to
be done away by death) lambs
were preſently ſlain, to make clothes
to cover their nakedneſs: which was
the firſt original and deſign of ſa-
crifices.

927. At inconsiderantia hominum retinuit ritum sine significatione, offerendo hostias sine fide in redemptorem, & querendo placare Deum opere operato, ut in Caino paruit: quæ hic fuit prima exitiabilis erratio.

928. Subiit alia: quod attentarunt præsentiam invisibilis numinis representare visibilibus signis: sive animatis, ut *Egyptiis* (qui quod animal primum conspicati fuerant manẽ prodeuntes, illud habuerunt venerabile eã die, loco Dei,) sive inanimis, ut qui se incurvabunt soli, lune, stellis, arboribus, &c. sive denique idolis, à se effectis.

929. Unde demum stupiditas invasit animos, commentandi pluritatem deorum quorum tot confixerunt, ut singulæ gentes haberent peculiaria numina: *Babylonii Baal: Sidonii Astaroth, Ammonitæ Chamos, Philistæi Dagon, Accaronenses Beelzebub*, alii alia,

930. *Græci* commenti sunt innumerabiles deos (cum deabus,) superos, inferos, & medioximos: non tantum partiti inter illos munia gubernandi mundi: sed & imaginati jugales thalamos, carnalemque

927. But the rashness of men kept up the rite without its signification, by offering sacrifices without faith in the Redeemer, and by seeking to appease God with the work done, as appeared in Cain: which here was the first accursed error.

928. Next came in another; that they endeavoured to represent the presence of the invisible deity with visible signs: either animate, as the Egyptians (who worshipped that living creature which they first saw as they went forth in the morning, all that day, for their God;) or inanimate, as those who bowed themselves to the sun, moon, stars, trees, &c. or finally, to idols made by themselves.

929. From whence at length that stupidity entered their minds, of feigning a plurality of gods; of whom they devised so many, that every nation had their peculiar deities, the Babylonians Baal, the Sidonians Astaroth, the Ammonites Chamos, the Philistines Dagon, those of Ekron Beelzebub, others other gods,

930. The Grecians have feigned innumerable gods (with goddesses) higher, lower, and middle: not only dividing among them the offices of ruling the world; but also imagining marriages and carnal generation, nay

genituram, imò & bella, non minus impie quam insulle.

931. *Romani*, rati colendos sibi esse quoscunque usquam gentium coli audierant, extruxerunt templum Pantheon dictum: divideruntque in deos majorum gentium, (*Jovem, Apollinem, Mercurium, Neptunum, Vulcanum, Martem*; deasque *Junonem, Minervam, Dianam, Vesta, Cererem*;) & deos minorum gentium, (*Plutonem, Castorem, Pollucem, &c.*)

932. Demortuos, heroas & heroinas, accensebant quoque divi, quasi eVectos in cœlum suis meritis, quos vocabant *indigetes* & *semideos*: ut *Herculem*, domitorem monstrorum; *Liberum* (*Bacchum*) vini inventorem; *Asculapium*, medicinarum repertorem; *Musas*, artium liberalium inventrices, &c.

933. Sensatiores excusabant hanc multitudinem deorum: discipantes unum esse deorum Deum, *Jovem*, reliquos ejus progeniem: alii censuerunt sic variè appellitari divinas virtutes.

934. Habebant & sua oracula, edita ab illusore spiritu *Vejove*, (emittentes voces ex idolis;) alii fingebant colloqui cum aliquo deo vel dea, ut

and wars too, no less impiously than sottishly.

931. *The Romans*, thinking they ought to worship whatsoever gods they heard of worshipped in any nation, raised [set up] a temple called Pantheon [of all gods,] and divided them into the gods of the greater nations, (*Jupiter, Apollo, Mercury, Neptune, Vulcan, Mars*; and the goddesses, *Juno, Minerva, Venus, Diana, Vesta, Ceres*;) and the gods of the lesser nations, (*Pluto, Castor, Pollux, &c.*)

932. They also reckoned noble men and women among the gods, as carried up into heaven by their own deserts, whom they called *canoniz'd saints* and *demi-gods*: as *Hercules* the tamer of monsters; *Bacchus* the inventor of wine; *Asculapius* the finder out of physick; the *Muses* the inventresses of liberal arts, &c.

933. The more sober and discreet excused this multitude of Gods: saying that there was one God of gods, *Jupiter*, the others his off-spring: others thought that the divine virtues were thus variously termed.

934. They had also their oracles, uttered by the deluding spirit the devil, (sending forth voices out of the idols;) others feigned discourses with some god or goddess, that they

conci-

conciliarent auctoritatem suis
statutis, (sicut Numa Pompilius :)
tandem jactitabant quosdam
libros Sibyllinos, continentes
vaticinationes varias.

935. Ad sacrificandum suis
deastris, congregabant se in lucis,
excelsisque locis, ubi extrue-
bant aras & delubra : sacrificuli
eorum, Romanis dicti fuerunt
flamines, illorumque summus
præsul pontifex ; cum consecra-
bant fana, dicebantur inaugu-
rare ; cum redigerent ad profa-
nos usus exaugurare,

936. Ut expiarent piacula,
aspergebant se lustrali aquâ ;
& flagellabant flagellis, quin
& incidebant lanceolis, ad
sanguinem usque ; crudelissimus
Satan, Moloch, poscebat sibi
concremari vivos infantes.

937. Festos dies agebant dis-
solutissimè : præsertim Baccha-
nalia, indulgendo genio : &
lupercalia, discurrendo nudè ;
& compitalia, circa viarum
compita tripudiando, &c.

938. Superfunt etiamnum
recores Idololatæ ; qui pro vi-
ro DEO colunt quidvis com-
mentitium : Indi quidam cacæ-
monem ipsum, studio placandi

might gain authority to their decrees ;
(as Numa Pompilius :) at length
they boasted of some books of the
Sibyls, containing divers prophecies

935. To sacrifice to their party-
gods, they gathered themselves toge-
ther in groves, and high places, where
they raised altars and shrines ; their
priests, were called with the Romans
flamines, and their chief president the
high-priest ; when they consecrated
temples, they were said to inaugurate ;
when they return'd them to profane
uses, to exaugurate [unhallow.]

936. That they might expiate their
offences, they sprinkled themselves
with holy water, and scourged them-
selves with scourges, and moreover
slash'd themselves with lances, even
to blood : the most cruel Satan, Mo-
loch, required that living infants
should be burnt to him in sacrifice
alive.

937. They spent festival days
most dissolutely : especially the feast
of Bacchus, in eating and drinking ;
the Lupercals, in running up and
down naked : and the compitals
[wakes] in dancing about the turn-
ings of the wayes, &c.

938. There are yet remaining so-
rish heathens, who instead of the
living GOD worship any fancy :
some of the Indians the very devil
himself out of design to appease his
furor

furorem ejus: (litamus ei, in- fury: (we sacrifice to him, se-
quunt, non ut prosit, sed ut they, nor that he may help us, but
ne noceat: hem dementiam!) that he may not hurt us: oh madness!)

CAP. XCVI.

JUDÆISMVS.

939. Invalescens idoloma-
nia, vocavit Deus Abraham
ex medio idololatrarum, inti-
mavitque ei, se solum esse Deum
Schaddai (omnisufficientem) ut
ibi serviat cum sua posteritate, &
qua præsens esset Messias in
quo benedicerentur omnes gentes
terra: a quibus cum tantisper
discevit signo circumcisionis
proponi.

940. Postea dedit illis (per
manum Moysi) tripartitam le-
gem, moralem, ceremonialem,
judicialem.

941. *Moralis*, est immuta-
bilis norma interni cultus:
cujus summarium est de-
calogus, quem Deus ipse coe-
litus deconvenerat, edicendo sic:
Non esse colendum aliud nomen
præter se: non effugiendum se
simulacris; nomen suum sacra-
santè venerandum; sabbatum
religiosè feriendum, progenitores
ac nutrices honorandos; non
semerandum esse ullius hominis
vitam, aut pudicitiam, aut fa-

JUDAISM.

939. When the madness of idol-
worship prevail'd, God called Abra-
ham out from the midst of the ido-
laters, and intimated unto him, that
he was the only all-sufficient God,
that he might serve him with his
posterity, out of which the Messiah
was to come, in whom all the na-
tions of the earth should be bles-
sed; from whom he separated him
for a while by the sign of the cir-
cumcision of the fore-skin.

940. Afterwards (by the hand
of Moses) he gave them a threefold
law, moral, ceremonial, judicial.

941. The moral law is the un-
changeable rule of inward worship:
the summary of which is the decal-
ogue [ten commandments,] which
God himself thunder'd down from
heaven, saying thus: that no other
deity besides himself is to be wor-
shipped; that he is not to be re-
sembled by images; that his name
is with holiness to be revered;
that the sabbath is to be religi-
ously hallowed; that our fathers
and guardians are to be honoured;
that the life of no man is to be
violated, or his chastity, goods,
cultures

ultates, aut famam, aut quidem concupiscendo, iudquam illi.

942. Ceremonialis fuit quæ præscribebatur ratio externi cultus per varias ceremonias, præumbantes futuram veritatem; 1. ut, quod voluit esse unicum sanctuarium; 2. & in illo unicum altare; 3. cum unico jugiter continuato igne; 4. unicoque summo sacerdote; 5. item unica arca fœderis, &c. 6. omnia hæc ad præcidendam occasionem polytheiæ; 7. adumbrationemque unici sacrificii pro peccatis mundi, &c.

943. Voluit & frequentari congregationem populi generalem, ter anno, festo; 1. paschatis, 2. pentecostes, & 3. scætharum; in memoriam 1. paschalis agni (cujus sanguine liberati fuerunt à percussore angelo); & 2. datæ legis & 3. quadragenariæ conservationis in eremo: & ut insuescerent agnoscere Deum, ut suum 1. conservatorem, 2. redemptorem, 3. sanctificatorem; utque additus sabbatismus annorum, & annus jubileus, typus futuræ universalis restitutionis.

944. Sacrificia iussit offerri vel 1. eucharistica (ad resti-

or reputation, not so much as by covering any thing unlawfully.

942. The ceremonial law was that in which the way of outward worship was set down, by sundry ceremonies, shadowing out the truth to come; as 1. that he would have but one sanctuary; 2. and in that but one altar; 3. with one fire always continued; 4. and with one only high priest; 5. as also one ark of the covenant, &c. 6. all this to cut off the occasion of plurality of gods; 7. and to shadow forth one only sacrifice for the sins of the world, &c.

943. Moreover he would have a general congregation of the people meet together thrice in a year, 1. at the feast of the passover, 2. of pentecost, and 3. of the tabernacles; 1. in the memory of the paschal lamb (by whose blood they were delivered from the destroying angel); and 2. of the law given; and 3. of the forty years preservation in the wilderness: and that they might use themselves to acknowledge God, 1. as their preserver, 2. as their redeemer, 3. as their sanctifier: and there was added the sabbatical year, and the year of jubilee, a type of the universal restitution that shall be.

944. He commanded sacrifices to be offered, 1. either of thank-

ficandum

secundam pro beneficiis gratitudinem :) quæ constabant ul-
troneis oblationibus, sive e-
sententorum & potulentorum,
dicebaturque *libatio*, sive anima-
lium mactandorum, *pacifica*
hostia : vel 2. expiatoria, pro
expiendis peccatis, quorum
quod offerebatur pro omnibus
peccatis generationis, combusti-
one torius victimæ, dictum
fuit *holocaustum* ; pro delicto
admissio ignorantem *piaculum* ;
pro reatu commissio *offertor*,
licet ex infirmitate, *supplicamen-*
tum : sed & 3. voluit adol-
scere. Justit insuper deferre
primicias, & decimas proventu-
um sacratis personis (sacer-
dotibus, eorumque cooperato-
ribus Levitis,) in eorum susten-
tationem ; abstinere ab immu-
nis cibis, omnisque sanguine,
relictis ad expiandum animas,
(Levit. XVII. 11, 12.) &c.

946. Forensis lex spectabat
coercitionem refractarii po-
puli : hinc constituta capitalis
pœna apostatis, blasphemis &
pseudoprophetis, rursumque asyla-
tillis, qui nolentes admisissent
eandem.

947. Quoties deviabant,
submittebat vates, affatos sua
inspiratio, per quas com-

giving (to testify thankfulness for
blessings received) which consisted of
free-will oblations, either of meats
or drinks, and was called a meat-
[drink-] offering, or of beasts to be
flain, a peace-offering : or 2. of
expiation, for atonement of sins ; of
which that which was offered for
all the sins in general, with the
burning of the whole offering, was
called a burnt-offering, for a sin
committed ignorantly a sin-offering,
for a trespass done knowingly, also
though out of weakness, a trespass-
offering : but also 3. he would have
frankincense offered.

945. He gave order moreover to
pay the first-fruits and tenths of the
increase to consecrated persons (the
priests and their fellow-labourers
the Levites) for their maintenance,
to abstain from unclean meats, and all
blood, which was left to expiate
souls, (Lev. 17. 11, 12.) &c.

946. The judicial law looked at
the keeping under of a refractory peo-
ple ; hereupon capital punishment was
set upon apostates, blasphemers and
false prophets ; and again, sanctu-
aries for such as against their will
had committed man-slaughter.

947. As oft as they went astray, he
sent forth prophets whom he had in-
spired, by whom he put them in mind

monestaciebat penitentia, ob-
 minatos autem castigabat va-
 riis: donec & (secundum
 comminationes) abiecit &
 disiecit, ut jam destituantur
 templo & sacerdotio; retinent
 tamen umbram vitæ religionis
 jam pridem depravata per
 Samaritanos, Phariseos, Saddu-
 ceos, & Essæos) peraguntque
 sua sacra in synagogis.

948. Nunc sunt divisi in
 duas sectas: nostrates hic vo-
 cantur Judæi, quia ex tribu
 Juda (post ultimam vastatio-
 nem Hierosolymæ à Romanis
 abducti in captivitatem, &
 dispersi per Europam;) Asiatici
 sunt reliquæ decem tribuum
 Israelitarum, longè ante trans-
 portatarum in Assyriam, inter
 quos, & hos nostros implaca-
 bile odium est.

949. Nam nostri sunt pro-
 pago Phariseorum, sequunturque
 traditiones majorum, com-
 prehenas libro Talmud, con-
 scripto à Rabbini: illi alteri
 tenent sola scripta prophetæ-
 rum, ideoque dicti Caræi, hoc
 est, scripturarii: utrique ex-
 pectant adhuc Messiam, (licet
 signa adventus ejus pridem
 præterlapsa sint,) utque ne
 diutius emaneat, agunt sæpe
 jejunia cum plangitu sese hu-

of repentance, and variously chastised
 them when they stood out; till (ac-
 cording to his threats) he both cast
 them away and scattered them; ~~tho~~
 now they are destitute of temple and
 priesthood; yet they retain a shadow
 of their ancient religion (long since
 corrupted by means of the Samari-
 tans, Pharisees, Sadduces and Es-
 sœns) and perform their offices in
 their synagogues.

948. Now they are divided into
 two sects: those of our country here
 are called Jews, because of the tribe
 of Juda (after the last laying waste of
 Jerusalem by the Romans, led away
 into captivity, and dispers'd over
 Europe;) those of Asia are the re-
 liques of the ten tribes of Israel,
 which were long before carried away
 into Assyria, betwixt whom and those
 of ours there is a deadly feud.

949. For ours are the off-spring
 of the Pharisees, and follow the tra-
 ditions of the elders, contained in the
 Talmud, a book written by the Raba-
 bins: those others hold only the writ-
 ings of the prophets, and are there-
 fore called Caræes, that is, Scrip-
 turists: both of them look yet for
 the Messiah (though the signs of his
 coming be long since past) and that
 he may stay no longer, they often keep
 fasts with mourning, humbling them-
 selves

millantes in cilicio & cinere, *selves in sackcloth and ashes,* & sic
 & implorantes commiseratio- *imploring the mercy of the God,* nes;
 nem Dei Abrahami, Isaac, & *Abraham, Isaac, and Jacob.*
Jacobi.

CAP. XCVII.

CHRISTIANISMUS.

CHRISTIANITY.

950. *Christiani sunt qui cre-*
dunt promissum Salvatorem
jam venisse, eumque esse Jesum
Nazarenum, rejectum à Judæis
ob minus pompaticam con-
ditionem: quia vident divi-
natus factas prædictiones in illo
adimpletas omnes.

951. *Putà quod natus sit præ-*
nunciato tempore, post ablutum
scepterum à Juda: in loco quem
nominaverat os Dei, bethlehemi,
& à domo Davidis; & ex ma-
gre virgine, Maria; quod po-
tens fuit verbo & opere, edi-
ditque signa verè divina; &
vixit vitam sanctissimam;
prorsus immaculatam & mortui
adjudicatus innocens, solà
invidia, sustinuit eam patien-
tissimè (propter peccata mun-
di, sicut prædixerant prophæ-
tæ, & præfiguraverant omnes
victimæ; & ipse moriturus di-
sicit se tradere animam suam in
lytrum, Mat. 20. 28. & se san-
ctificare pro hominibus, ut
ipsi sanctificentur, Job. 7. 10.
orans pro crucifigentibus se,

950. *Christians are those who*
believe that the promised Saviour
already come, and that Jesus of Na-
zareth was he, that was rejected of
the Jews for his less stately condition,
because they see all the divine predi-
ctions fulfill'd in him.

951. *For instance, that he was*
born at the time foretold, after the
scepter was departed from Juda;
and in the place which the mouth of
God had named, at Bethlehem, and
of the house of David; and of his
mother the Virgin Mary; and that
he was mighty in word and work,
and put forth signs truly divine; and
lived a most holy life, altogether
blameless, and being adjudg'd to
death innocent, for stark envy, he
bore it most patiently (for the just
of the world, according as the pro-
phets had foretold, and all the sa-
crifices had prefigur'd,) and him-
self at his death said; that he had
laid down his life for a ransom,
Mat. 20. 28. and that he sanctified
himself for men, that they might be
sanctified, John. 17. 19. praying

Et sic vincens omnes tentationes, *novus Adam*.

952. Item, quodd resurrexit tertiâ die, à mortuis, reversusque ad suos redivivus, ascendit in cœlum illis inspectantibus, indeque demisit spiritum paracletum super suos (juxta factam promissionem :) quos instructos dono linguarum emisit ad gentes, ut nunciarent verbum, per quod mundus erat factus, incarnatum fuisse, & habitasse in nobis ; peractoque opere redemptionis rediisse ad partem, indidemque reversurum ad judicandum vivos & mortuos : ut quicumque recipisceret & crederet, baptizareturque (in nomine Patris, & Filii, & Spiritus sancti) salvaretur.

953. Et quodd huic inermi prædicationi cooperata fuerit virtus ex alto : quia utut Apostoli (oculati illi testes omnium) crudelissimè internecabantur, unâ cum suis affeclis, devicerunt tamen martyres, & mundus occubuit, porroque etiam gentes convertuntur virtute crucifixi ad Deum Abrahami, accepturæ illam benedictionem promissam omnibus,

for those that crucified him, and thus overcoming all temptations, a second Adam.

9, 2. Also, that he rose again the third day from the dead, and returning to his disciples with life, went up into heaven in their sight and sent down thence the spirit the comforter upon them (according to the promise he had made them :) whom having furnish'd with the gift of tongues he sent forth to the nations, that they might declare, that the word, by which the world was made, was incarnate and dwelt among us ; and having finish'd the work of redemption returned to the father, and would from thence come back again to judge the quick and the dead : and that whosoever should repent and believe, and be baptiz'd in the name of the Father, and of the Son, and of the Holy Ghost, should be saved.

953. And that the virtue from on high did work together with this unarmed preaching : because though the Apostles (those eye-witnesses of all things) were most cruelly slain, together with their followers : yet the martyrs conquered, and the world yielded, and the nations are still all along converted by the virtue of him that was crucified, to the God of Abraham, that they might receive that blessing which was promised to all.

954. Hæc professio facit Christianos: habentes canonem suæ religionis *Biblia*, hoc est, omnes libros scriptos afflatu divino, (in *vetere testamento*, *Mosis & prophetarum*; in *novo*, *evangelistarum & apostolorum*;) ex qua plenitudine revelationum potest promanare sublimitas fidei, sanctitudo vitæ, excellentiæque spei, præ omnibus antehabitis.

955. O igitur felices Christianos, si norint sua bona, & se composuerint ad exemplar sui præcessoris! Habent enim ante se luculenter, quid credendum sit? nempe quæ dominus docuit; & quid faciendum! nempe quæ dominus fecit; (exinanendo seipsum, & resignando propriam voluntatem; & subdendo se Deo ad faciendum & patientium omnem ejus voluntatem;) & denique quid sperandum? nempe quæ Dominus consecutus est post suum exinanitionem *gloriosam resurrectionem*; & *vitam eternam*.

956. Hæc est brevissima summa Christianismi, & perfecta, simulque compendiosa via cæli, quæ docetur summatim in ipsa catechesi: quia *symbolum apostolicum fidem format*, *charitatem decalogus normat*;

954. *This profession maketh Christians: having for the canon of their religion the Bible, i.e. all the books written by divine inspiration, (in the old testament, of Moses and the prophets; in the new, of the evangelists and the apostles;) out of which fulness of revelation may issue forth the height of faith, holiness of life, and excellency of hope, beyond all formerly had.*

955. *O therefore happy Christians; if they knew their own good, and compos'd themselves to the example of their predecessor! for they have plainly before them, what is to be believed? to wit, those things which the Lord hath taught; and what is to be done? namely those things which the Lord hath done, (by emptying himself, and resigning up his own will; and submitting himself to God, to do and suffer all his will:) and finally what is to be hoped? to wit, those things which the Lord attained after his humiliation a glorious resurrection, and life everlasting.*

956. *This is the briefest sum of Christianity, and perfect, as also a compendious way to heaven, which is summarily taught in the very catechism it self; because the apostles creed forms our faith; the decalogue [ten commandments] re-*

orais

ratio dominica provocat spem, quam sacramenta obfigillant: quæ omnia omnes habent, tametsi dispariliter.

957. Cœlestis quidem magister commutans umbras Mosaicæ veritate (nè inanes essent) & explanans salebrosam viam legis in sanctam viam Sionis (per quam nè quidem stulti errarent, *Jes. 35. 8.*) revocavit totam moralem legem ad unicum præceptum dilectionis; & totam ceremonialem ad ritum baptismi & eucharistiæ, (illum sacramentum regenerationis nostræ, hanc nutritionis ex illo:) totam denique forensem ad institutum ecclesiasticæ disciplinæ, consistentis in admonitione, correptione, excommunicationeque *vi clavium cœlestis regni*: quas reliquit ecclesiæ: Christiani tamen prolapsi sunt in disceptationes super his.

958. Vis ergo videre dissensum circa ista; multus est sanè, proh dolor! etiam in *adiaphorâ*: commemorabo quædam, in quibus est consensus aut dissensio.

959. *Diem Dominicum* in quo resurrexit Dominus, omnes agunt festum; cæteras anniversarias festivitates dividunt in

stifieth charity; the Lord's prayer raiseth hope, which sacraments seal: all which all have, though severally.

957. Our heavenly master indeed changing the Mosaicall shadows for truth (that they might not be vain and empty,) and levelling the rugged way of the law, into the holy way of Sion (through which even the foolish might not erre [*mistake*,] *Jes. 35. 8.*) reduced the whole moral law, to one precept of love; and the whole ceremonial law to the right of Baptism and the Lord's Supper, (that the sacrament of our regeneration, this of our nourishment from him;) finally all the judicial law to the order of Church discipline, consisting in admonition, reproof, and excommunication: by the power of the keys of the heavenly kingdom: which he hath left to the church: yet Christians have fallen into controversies about these,

958. Will you therefore see their dissent concerning these things: it is indeed great, wo alas! even in things indifferent: I will speak of some, wherein they agree or disagree.

959. The Lord's day, on which the Lord rose again, all keep holy; the other yearly festivals [*holy dayes*] they divide into standing (set) days.

S. *festivas*

fixatas (statas,) & conceptivas : illæ recurrunt quotannis iisdem mensium diebus, ut natalitia Christi, & reliqua immobilia festa : hæ mutant diem, ut pascha, & dehinc pentecoste, & alia mobilia festa : sed & admittunt imperativas ferias, inditas interdum publicis jejuniis & supplicationibus.

960. Cum *feriatus dies illuxit*, pientiores præparant prius sacris exercitiis se & suos domi ; conveniuntque dum æcerus convocatur pulsu campanarum ; ubi ædituus pandit januas sacræ ædis, & chorus cantorum decantat ad pluteum psalmos, hymnos, & spiritualia cantica ; simul accinente populo & assonante concentu organorum (musicorum) ubi habentur.

961. Mox *contionator* prodit ex adyto (sacrario) & de cathedra (devocans prius gratiam Sp. S.) prælegit biblia, & dilucidat paraphrasi ; jam catechisans rudes ; jam exhortans peccatores ad resipiscentiam, terrefaciensque refractarios, & sic prædicans legem ; jam consolans contrita corda, per merita & satisfactionem Christi, & sic annuntians Evangelium.

and unmoveable ; those return every year on the same day of the month, as Christmas, and the other unmoveable feasts : these change the day, as Easter, and after that Whitsontide, and the other moveable feasts : but they admit [allow] also of holy dayes commanded, appointed now and then for publick fasts and prayers.

960. When a holy day is come, the more devout prepare themselves and their people first at home, with holy exercises, and come together [meet,] while the assembly is called together by the ringing [chiming] of bells, where the Sexton openeth the Church doors, & the quire of singers sing at the desk psalms, hymns, and spiritual songs : the people also singing along with them, and the consort of the organs, where they have them playing.

961. By and by the preacher comes forth of the vestry, and out of the pulpit (first calling for the grace of the holy spirit) reads before them the Bible, and clears it with a paraphrase : sometimes catechising the ignorant ; another while exhorting sinners to repentance, and affrighting the refractory, and so preaching the law, another while comforting the broken hearts, by the merits and satisfaction of Christ, and so declaring the Gospel.

962. Finitâ concione, per-
itisque precibus ac litaniâ,
Ecclesiastes dimittit concio-
nem, faustâ appellatione ac
denunciatione benedictionis:
sæpè tamen absolvendo pœni-
tentes, administrat sacramenta;
impœnitentes autem excom-
municando, excludit partici-
patione.

963. Incorporandi Christo
& ecclesiæ baptizantur etiam
infantes: sed quos edoctumiri
mysteria fidei, fidejudent pii
ad hunc actum exorati; quos
postea baptizari vocant suos
susceptores, ipsorum autem
parentes, suos compadres &
commatres.

964. Reperiuntur tamen,
qui tales rebaptizant; inde
dicti Anabaptistæ, opinati in-
fructuosum esse paedobaptismum
ab insciis susceptum: qui suis
conferunt baptismum nonnisi
adultioribus, professis fidem &
obedientiam ore suo, dum se
scientes volentes devovent
Christo: Abyssini rursum ite-
rant baptismum quotannis, su-
peradjiciuntque ei circumci-
sionem; Coptitæ & Suriani
addunt baptismum ignis, inusito
charactere crucis: alii super-
addunt exorcismum & chris-
ma: alii denique immergunt

962. The sermon being ended,
and prayers and the letany done, the
Minister dismisseth the congregation
with a happy prayer, and pronouncing
of a blessing: yet oftentimes absolving
those that are penitent, he admini-
streteth the sacraments; but excommu-
nicating those that are impenitent, he
excludeth them from partaking.

963. Those that are to be incor-
porated into Christ and the church
are baptized, even infants: but such
as some godly persons being desired to
this act do engage shall be taught the
mysterics of faith, whom afterwards
those that were baptized call their
God-fathers and God-mothers, but
their parents term them godfops.

964. But there are some, who do
baptize such again, thence called
Anabaptists, supposing that infant-
baptism is fruitless being received
by them that understand it not: who
confer not baptism upon their own
till they are grown up, professing faith
and obedience with their own mouths,
when wittingly and willingly they
give up themselves to Christ: the
Abyssines again; go over baptism
every year, and moreover add cir-
cumcision to it; the Coptites and
Surians add the baptism of fire,
burning the character of the cross upon
them: others add besides exorcism
and chrism: to conclude, some dip

baptizandos flumini; alii conspergunt solum aquâ, ad baptisterium.

965. Et quia Christus datus se morti pro nobis, sanxit (loco paschalis agni) *cenam novam*, in qua mandavit fideles suos cibari carne suâ, traditâ pro nobis in mortem; & portionari sanguine suo, effuso in remissionem peccatorum: reco- lunt omnes celebrationem hujus sacrificii, quam non sine exprobratione sibi invicem discrepationis, sententiarum & rituum.

966. Si spectes ecclesiasticos ordines: pastores apostolorum tempore pascebant ecclesias; doctores invigilabant puritati doctrinæ; seniores attendebant exercitio disciplinæ; diaconi curabant collectitias, elemosynas, erogabantque inter egenos: sed postea gradus aucti fuerunt, ut hierarchia Græcæ & Latine ecclesiæ apparatus facta sit: ubi nemo admittitur ad *clerum*, nisi ordinatum ascendens.

967. Nam primum initiantur *ostiarii*, dehinc *exorcistæ*, tum *lectores*, mox *acolythi*, postea *diaconi*, tandem *presbyteri*: quibus potestas datur faciendi *missum*, audiendique *auricularis confessiones*, & conspergen-

those that are to be baptized in a river; others sprinkle only with water, at the font.

965. And because Christ being about to deliver himself to death for us, ordained (instead of the paschal lamb) a new supper, wherein he commanded his believers to feed on his flesh, which was given for us unto death; and to drink his blood, poured out for the remission of sins: all observe the celebration of this sacrifice, although not without the reproach of disagreeing with one another, in opinions and rites [customs, usages.]

966. If you look upon ecclesiastical orders [degrees:] pastors, in the time of the apostles, fed the Church; doctours watched over the purity of doctrine; the elders attended on the exercise of discipline; the deacons looked to the gathering of almes, and bestowed it amongst the poor: but afterwards degrees were encreased, that the hierarchy of the Greek and Latine Church became most accomplished, where none is admitted into the clergy, unless he ascend orderly.

967. For first they are entered door-keepers, next exorcists, then readers, then attendants, afterwards deacons, at last presbyters: who have a power given them to offer mass, and to hear auricular confessions, and to besprinkle with holy

di lustrali aquâ (aspergillo ex
aquimali haustâ) & ungendi
moribundos, copulandique no-
vos nuptos.

968. *Sacellani* præficiuntur
minoribus sacellis; *parochi* uni
parœciæ, quarum plures con-
stituunt *diœcesin* (seu episcopa-
tum :) episcopatu verò præest
Episcopus, cum suis canonicis
& suffraganeis, & aliquot epi-
scopis, *archiepiscopus* : quibus
rursûm superior est *patriarcha* :
summus autem inter hos *papa*
cum *cardinalibus* suis.

969. *Monachi* inhabitant
monasteria, professi spontaneam
paupertatem, & castimoniam,
& obedientiam, secundum cer-
tam regulam : quibus præsunt
antistites (scilicet abbates vel
præpositi ;) monialibus verò
antistita, seu *abbatissa* eremita
tenet se in eremo.

970. Invehentes dissidia, &
discidia vocantur *schismatici* :
deficientes à fide, *apostata* ; de-
fensitantes pertinaciter erro-
nea dogmata, *hæretici* ; ipsi
verò authores hæresium, *hæ-
resiarche*.

971. Cujusmodi scandalis quo-
ties obviandum est, convocatur
(pristino more) *synodus provin-
cialis* vel *nationalis*, aut etiam
concilium œcumenicum : ubi con-

water (taken with a sprinkler out of
the pot) and to give the extreme un-
ction, and to marry people, &c.

968. Chaplains are set over
lesser chappels ; parish priests over
one parish, whereof many make a
diocese (or bishop's see :) now over
a bishoprick is a Bishop with his pre-
bends [canons, chapter] and suffra-
gans [surrogates :] and over some bi-
shops, an Arch-bishop ; above whom
again is a Patriarch ; and the chief
among these is the Pope, with his
Cardinals.

969. Monks [Friars] dwell in
monasteries, making profession of vo-
luntary poverty, and chastity, and
obedience : according to a certain
rule : over whom are set governours
(to wit abbots or priors,) but over
the nuns governesses, or abbesses :
an hermit keeps himself in his her-
mitage [in the wilderness.]

970. Those that bring in diffe-
rences and divisions are called schis-
maticks : those that fall from the
faith, apostates : those that stiffly
maintain erroneous doctrines, heret-
icks ; and the authors themselves of
heresies, ring-leaders of heresie.

971. which kind of offences as
oft as they must be remedied, there is
called together after the ancient
manner a synod provincial or na-
tional, or else a general council,

gregati summæ orthodoxi, assertoresque catholicæ fidei, determinant controversias, componuntque schismata, & dicunt anathema blasphemantibus: quæ tamen sunt supra captum, relinquunt indecisa; & quæ non possunt emendare, commendant Deo.

where the chief divines that are orthodox, and the assertors of the catholic faith being met [assembled,] do put an end to controversies, and compose schisms, and pronounce anathema on those that blaspheme: yet those things which are above their reach, they leave undecided: and those things which they cannot mend, they commend to God.

CAP. XC VIII.

MAHOMEDISMUS.

MAHUMETANISM.

972. Mahomedani sunt, qui recipiunt tertium magnum prophetam (post Moysen & Christum) Mahomedem: qui cum esset homo bellator, regnorumque affectator, ut mundus religionem haberet faciliorem, quam illi visus erat Judæismus, onerosus, ceremoniis; & Christianismus, scrupulosus sublimitate sensuum; introduxit novam miscellaneam ex utraque.

972. The Mahumetans are those who entertain Mahomet as the third great prophet, after Moses and Christ; who being a warrior, and pursuer of kingdoms, that the world might have an easier religion than he thought Judaism, clogg'd with ceremonies; and Christianity, scrupulous with the loftiness of meanings, he brought in a new one, being a mingle-mangle out of both.

973. Ubi instituit feriaticum diem esse suis sectatoribus, Veneris diem (quod eâ die homo creatus esset;) & precari atque ablui quinquies de die; interdixit verò iisdem suilla & vino; indulsit contra polygamiam, promisitque post obitum corporeas voluptates in paradiso.

973. wherein he hath appointed Friday to be the holy-day [sabbath] for his followers, because on that day man was created; and to pray and wash five times a day: but hath forbidden them swines flesh and wine; and on the contrary hath allowed them many wives, and promised them after death bodily pleasures in paradise, &c.

974. Do Ari-

974. Doctrinam suam descripsit Arabicè Alcoran (diviso in azoaras 114. & continente, præter fragmenta legis & evangelii, additamenta quædam) quam interpretantur illorum mystagogi, dicti Talismanler & dervisi; quorum supremus musti est.

975. Dissident ipsi quoque musulmanni (seu muslimi: ita enim seipso nuncupant) dum alii volunt solum Ali authenticum interpretem Alcorani; alii sociant huic Ebubecar, Aomar, Osmar: & hoc est, quapropter Turcæ cum Persis adeo in bellis sæviunt: alioqui utrique expertes cognitionis rerum, administrantisque res suas tantum severitate.

976. Deplorandum verò est, nos hic disconvenire, ubi conveniebat esse convenientiam maximam; in advenerando uno illo conditore omnium; nec minus tamen inconveniens, quod Libertini faciunt, velle approbare religiones omnes & sectari quancunque: subest enim deceptio, Deusque zelotes vult nos esse ferventes in suo cultu, abesse torporem.

974. His doctrine he set down in the Arabick tongue in the Alcoran (which is divided into 114. azoaras or sections, and contains besides broken pieces [scraps] of the Law and Gospel; some additions,) which their priests call'd talismans and dervises do interpret, the chief of whom is the musti.

975. The muslimans also themselves disagree [and at odds] whilest some will have Ali to be the only authentic interpreter of the Alcoran; others joyn with them Ebubecar, Aomar, Osmar; and that is it, why the Turks and Persians make such fierce wars upon one another; being otherwise both of them void of the knowledge of things, and ordering their affairs only by severity.

976. Now 'tis a sad thing, that we should disagree in this, where there ought to be the greatest agreement; in worshipping that one maker of all things; nor yet is it less inconvenient, which the Libertines do, to have a mind to like all religions, and be of any one: for there is a deceit in that, and the jealous God will have us be fervent in his worship, without lukewarmness.

*Providentia Dei, suisque
terum.*

The providence of God, and
the end of things.

977. Aspectasti visibilia :
superest ut tibi ostendam ea quæ
non possunt spectari, nisi oculo
mentis ! Ain ? ecquæ illa ?
Reconditissimum illum, qui essen-
tialiter incomprehensibilis per-
meat omnia, operaturque om-
nia in omnibus : cum occultis
exequutoribus consiliorum suo-
rum, angelis.

977. Thou hast taken a view of
things visible, it remains that I shew
thee those things, which cannot be
beheld but with the eye of the mind :
say you so ? what are those ? that
unsearchable One, who being by
essence incomprehensible, passeth
through all places, and works all in
all : with the secret performers of
his counsels, the angels.

978. Tametsi enim opitulator
omnium non sit indigus opis,
fuit tamen placitum illi consti-
tuere sibi præveleces ministros
providentiæ suæ, non præpeditos
corporali mole : qui manda-
ti obirent mandata, functione
legatione referrent se ocysimè,
& circumstarent thronum gra-
tiæ.

978. For albeit the helper of all
doth not stand in need of help, yet is
pleased him to appoint for himself
very swift attendants of his provi-
dence, not hindered with a bulk of
body : who being sent on messagers
might dispatch his commands, and
having discharg'd their embassy
might with all haste return, and stand
about the throne of glory.

979. Sed pars illorum descii-
verunt ob intemperatorem per
arrogantiam, suntque deturbati
eâlo empyreo ad orcum : qui au-
tem persistenter, confirmari
sunt, ne amplius possint labi.

979. But part of them fell from
their obedience through pride, and
were tumbled out of the empyreal
heaven into hell : but those who
stood, were confirm'd, that they might
not fall any more.

980. Novimus eos distingui
nominibus : sed quæ nobis in-
comperta sunt, præter Gabrie-
lis, Raphaelis, Urielis, &c. ma-
lignorum spirituum caput vo-
catur Beelzebub & Lucifer.

980. We know that they are di-
stinguished by names : but such as we
are not acquainted with, besides that
of Gabriel, Raphael, Uriel, &c.
the head [chief] of the evil spirits is
call'd Beelzebub and Lucifer.

981. *Boni* associant se piis insensibiliter ad averruncandum mala, & eos protegendum ab insultibus vastatoris, tandemque inferendum animas æternitati; apparent interdum, disparéntque rursum; non præstringendo oculos, sed reapse.

982. *Mali* genii, cum apparent in persona alicujus malè demortui, dicuntur *larvæ*; cum homines proterrent, *spectra*; cum infesti sunt infantibus, *læmæ*; cum tumultuantur per intempestam noctem, *lemures*; cum famulantur alicui veteratori, *lares* & *penates*: justus tamen dispensator omnium, utitur illis quoque ad salutarem piorum probationem, & promeritam divexationem impiorum.

983. *Stulti* ergò sunt *Epicurei*, facientes otiosum illum perbeatum, quem censent non esse fatigandum tumultu rerum; quem tamen interesse rebus inseparabiliter, arguunt *vaticinia*, & *portenta* ac *prodigia*, præsignificantiâ ac portendentia ingentes mutationes, toties comprobata eventis, ut scias præmoneri nos ab omnis scio.

984. *Insani* quoque sunt *Stoici*, qui ex connexionem cau-

981. The good do unperceivably accompany the godly, to drive away evils, and to protect them from the assaults of the destroyer, and at last to bring souls to eternity: they do appear sometimes, and disappear [vanish] again; not by darting the eyes, but in very deed.

982. Evil spirits, when they appear in the shape of one that made an illend, are called ghosts: when they otherwise affright folks, sights; when they trouble little children, fairies; when they make a bustle at midnight, hobgoblins; when they do one service knavishly, powks and Robin-goodfellows: however the just dispenser of all things makes use of them too for the saving tryal of the godly, and the deserved vexation of the wicked.

983. Therefore the Epicureans are silly, that make that blessed One idle, who they think should not be wearied with the bustle of affairs: who yet that he is inseparably amidst our affairs, those prophecies, and strange signes and prodigies do prove, that fore-token and portend great changes, having been so often made good by events, that one may know we are fore-warn'd by the All-knowing.

984. The Stoicks too are out of their wits, that by conversion of nature

farum

serum naturalium catenant factum, cui etiam innectunt motorem & rectorem omnium: sic enim res non procedere coarguit, quod non veniunt semper eadem effecta ab eadem causa; quemadmodum experiuntur astrologi.

985. Denique vesani (ex-cordes) Machiaveliste, qui autumant mundum regi humanis consiliis: cum tamen negotia (callidissimorum quoque) non sic finiant quomodo inchoant: quin videmus hos tandem infelicitari maximè.

986. Tu firmiter statu: ut-cunque res nostræ subjaceant vicissitudinibus, eas tamen nec volutari temerariis casibus, nec constringi fatali necessitate, nec versari humanis astutiis: sed providentissimo consilio ejus, qui prævidet omnia ab æterno, & disponit secundum beneplacitum suum.

987. *Fors* & *fortuna* nihil sunt; etiam si dentur fortuiti casus: hi enim dicuntur respectu nostri, non providentiz; quæ tam præscit, quid futurum sit cras, perendie, & deinceps; atque scit quid factum est heri, pridie, & abhinc tot annis: quippe prædestinavit omnia bonis in bonum.

tural causes do make a chain of fate, to which also they link the mover and ruler of all things: for that things are not so carried, appears, that there doth not alway come the same effects from the same cause; as astrologers find by experience.

985. To conclude, the Machiavillians are stark mad [arrant dolts] to imagine the world is govern'd by humane counsels: when yet the affairs (of the very cunningest) do not end so as they begin: nay we see that such are at last most unfortunate.

986. Do you firmly resolve, that, however our affairs lye under turns and changes, yet they are not tumbled by rash hazards, nor bound up with fatal necessity, nor managed by crafts of men: but by the most provident counsel of him, who fore-sees all things from eternity, and disposes them according to his good pleasure.

987. Hap and fortune are nothing, though there be uncertain chances: for these are so termed in respect of us, not of providence; which as well fore-knows what will be to morrow, the next day after, and so forward; as it knows what was done yesterday, the day before, and so many years ago: forasmuch as it hath predestin'd all things for good to those that are good.

988. Insunt ergo omina rebus : at captare prælagia nique quaque, est superstitio : si dignabitur manifestare aliquid tibi, qui providet omnia, non latebit tibi : tu eccur velis anticipare fata tua ?

989. Lætetur potius, nos esse curæ illi, qui melius novit quid expediat nobis, quam nos ipsi, habetque amplam facultatem benefaciendi : quippe in cujus manu sunt omnia, & cujus imperio coercetur ipsa quoque potestas inferorum.

990. Interea tamen faciamus consulto sub metu ejus, quicquid possumus, nè quidquam eveniat nobis fortuito : si quis nescit rationaliter agere, & competenter fiduciam collocare in moderatore rerum, irrequietus est, & expositus infortunio : ex adverso, qui recte agens non diffidit illi fidelissimo, seu illi contingunt bona, seu accidunt mala, sedatus erit, præsumens lætitiā æternantis bonitatis ejus.

991. Adveniet enim novissima dies, quæ mundus deflagrabit & corruet, nos autem resuscitabimur : ubi patefient omnia, manifesta & occulta, ratioque repositur ab omnibus antea factorum, cogitatorum, dictorum, factorū.

988. Therefore there are guesses in things : but to catch at signs of luck upon all occasions, is superstition : if he that fore-casts all things, shall vouchsafe to manifest any thing to thee, it shall not be hid from thee; why wouldst thou anticipate [fore-stall] thy destinies ?

989. Let us rejoyce rather, that He takes care of us, who knows better what is meet for us, than we our selves do, and hath a large ability of doing us good : inasmuch as in his hand are all things, and by his command the very power of hell is restrain'd.

990. Notwithstanding in the mean while let us be doing, whatsoever we can: advisedly in his fear, that nothing may happen to us casually : if any one knows not how to act rationally, and in a competent manner to place his trust in the orderer of all things, he is restless, and expos'd to misfortune : on the other side, he who acting honestly doth not distrust Him the most faithful one, whether good things betide him, or bad befall him, will be at rest, reaping afore-hand the joy of his everlasting goodness.

991. For the last day will come, wherein the world shall be on fire & be destroy'd, but we shall be rais'd again & come to judgement; where all things shall be laid open, whether manifest or bidden, & an account shall be requir'd of all of former passages, thought, said, or done.

992. *O ter beatos, qui tunc habebunt propitium! pascuntur enim non ambrosia & nectare (ut fabulati erant ludiones poetæ) sed absconditis & ineffabilibus suavitatibus, in sempiternum.*

993. *At va illis infelicibus, qui patrarunt abominanda! detrudentur cum rerum perditore in gehennam: excrucianti inenarrabilibus tormentis: vindex enim gloriæ suæ erit iudex universorum.*

994. *Ita erit finis omnium, salus aut exitium, nunquam delictura: huc exeunt omnia, etiam nostrum lustramen mundi.*

995. *Faxit miserator noster, propter misericordiam suam, ut nunc jam annumeremur calitibus, quoad hinc sumus sanctè vivendo, & quotidie suspiriis penetralia cæli penetrando.*

992. *O thrice blessed those who shall have him their friend! for they shall be fed, not with ambrosia and nectar, (as the jesting poets tell stories) but with hidden and unspeakable sweetness for ever.*

993. *But woe to those unhappy ones, who have committed abominable things! they shall be thrust down with the destroyer of the world into hell, to be tormented with unutterable torments: for the Judge of the world will be the avenger of his own glory.*

994. *Thus shall the end of all things be, salvation or destruction, never to have end: hither all things tend, even our view of the world.*

995. *Grant our merciful God, for his mercy sake, that we may very now be reckoned amongst the heavenly inhabitants, by living holily as long as we are here, and piercing daily the inmost places of heaven with our sighs and breathings.*

CAP. C.

CLAUSULA.

THE CLOSE

996. *Cedò, sodes, si quid super sit! nam eatenus tradita consequutus sum, absit jactantia dicto.*

997. *Siccinè? Maeste esto virtute. Euge! subegisti ingenio succinctam synopsin rerum omnium, totiusque Latini*

996. *Tell me, I pray, if there ought remain? for those things which have hitherto been deliver'd, I have attain'd; without boast be it spoken.*

997. *Say you me so? go on and prosper. well done! you have with your wit master'd a succinct survey of all things, and of the whole Latin*

hæ linguæ: nec nihil esse o-
missum tantopere.

998. *Propera sis, ingredi
atrium, pertransitâ Januâ! ut
post simplicem nomenclaturam
rerum lustres elegantias sermo-
num; scientiæque tua fiat tum
locupletior, tum politior,
variis complementis & scita-
mentis.*

999. *Admoneo tamen te,
loco auctarii, ut agas potius
potiora, allaborésque esse me-
lior, quàm videri doctior: nè
tua scientiola tecum dispereat:
quæ quous quisque advertit?
Tu memento & vale, votæque
 vota Deo.*

1000. *JEHOVÆ Zebaoth,
à quo, per quem, & in quem,
sunt omnia, æternum individue
adorandæ TRINITATI, sit
honor in secula seculorum, Amen.
Hallelujah!*

FINIS.

tongue: I suppose there hath been no-
thing omitted to speak on.

998. *Make haste, if you have a
mind to enter the atrium, having past
through the Janua, that after a plain
right-naming of things thou may'st
view the elegancies of speeches, and
thy knowledge may be made both rich-
er and finer by various accomplish-
ments and curiosities.*

999. *However I admonish [ad-
vise] you, by way of vantage, that
you would rather practise the choicer
things, and endeavour to be a better
man, than to be thought a better
scholar: for fear that your little pat-
try knowledge should with your self
come to nought: which how few are
there take notice of? Do you remem-
ber, and farewell, and make vows unto
God,*

1000. *To the LORD of Hosts,
from whom, by whom, and unto
whom, are all things, the eternal-
ly undivided and to be adored
TRINITY in Unity, be honour
to ages of ages, Amen. Hallelu-
jah!*

THE END.

I N D E X,

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E I N I S.

SYLLABUS

Scriptorum è Latinis Veterum;

Quorum autoritate voces in contextu Januz potissimum nituntur:

Sunt autem

Historici, Oratores, Philosophi, Poetæ,

et quidem generis mixti.

Cæsar.

Cato.

Catallus.

Celsus.

Cicero.

Columella.

Curtius.

Florus.

Horatius.

Juvenalis.

Livius.

Lucanus.

Lucilius.

Lucretius.

Martialis.

Mela.

Corn. Nepos.

Ovidius.

Palladius.

Perſius.

Plautus.

Plinius uterque.

Propertius.

Quintilianus.

Sallustius.

Seneca uterque.

Silius Ital.

Solinus.

Statius.

Suetonius.

Tacitus.

Terentius.

Tibullus.

Valerius Max.

Varro.

Vellejus Pat.

Vitruvius.

